

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. **ETYMOLOGY** treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. *מָלַךְ*, *קָטַל*. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. *פָּרַס* to *lay waste* comp. *פָּסַם*; *וָלַעַה* to *burn* comp. *וָלַעַה*; *סָרַעַפָּה* a *branch* comp. *סָרַעַפָּה*; *שָׁרַעַפִּים* *thoughts* comp. *שָׁרַעַפִּים*; *שָׁרַבִּית* a *sceptre* comp. *שָׁרַבִּית*; *שָׁלָאֵן* *tranquil* comp. *שָׁלָאֵן*; *פָּרַשׁ* to *spread* comp. *פָּרַשׁ*; or by blending two different roots, e. g. *רָטַפַּשׁ* to *be fresh* composed of *רָטַב* and *טָפַשׁ*; *פְּלִמְנִי* a *certain one* = *פְּלִנִי אֶלְמִנִי*; *צַפְרִיז* a *frog* from *צָפַר* to *leap* *רִיז* (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates *גָּזַר*, *גָּזַל*, *גָּזַז*, *גָּזַח*, *גָּזַז*, *גָּזַז*, have in common the two letters *גז* with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. *אָב* *father*, *אָח* *brother*, *אָם* *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלָּה, יִקְטַל, הִתְקַטְּלוּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְפָרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנֹכִי	We	אֲנִי, אַתָּה, אַתָּה
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם
{ Thou <i>f.</i>	אַתָּ, אַתָּי	Ye <i>f.</i>	אַתֶּן, אַתֶּנָּה
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵן, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנֹכִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אַתָּה) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7. 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; **אָנִי** though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. **אַתָּה** (in pause occasionally **אַתָּה** Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly **אַתָּה**) is in five instances written **אַתָּה** without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances **אַתָּה** without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine **אַתָּה** is occasionally written **אַתָּה** Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16. 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous **י**, though it is probable that the original pronunciation proper to this orthography was **אַתָּה**. The feminine plural **אַתֶּן** occurs only Ezek. 34: 31, where a few manuscripts read **אַתֶּן**; the alternate form **אַתֶּנָּה** occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have **אַתֶּנָּה**.

(3) The third person fem. sing. **הִיא** occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10. 21, 16: 31, 21: 9, Num. 5: 13, 14. In its stead is found **הִוא** a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that **הִוא** *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read **הִיא** *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi **הִן** Ruth 1: 13 and **הֵנָּה** 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun **אֲנִי** unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ, νῶϊ*, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person **אַתָּה** is based upon the lingual **ה** as the Doric *τῦ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person **הִוא** upon the guttural **ה** as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is **וּם**. In the first person **וּם** is omitted to prevent the concurrence of nasals in the same syllable, **אֲנִי**, **אַנִי**; the plural of the prolonged form seems to be best explained by supposing it to have been originally **אֲנִינִי**, which was in the singular softened to **אֲנִי** by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became **אֲנִינִי** or by § 53. 2, **אֲנִינִי**. The plurals of the second and third persons were originally **אַתֶּנָּה**, **הֶנָּה**, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *קָטַלְתָּוּ, קָטַלְתֶּם*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ā*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *אֵלֵּם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *כְּנוּיִּים* *cognomina*; the first person is *מְדַבֵּר* *the speaker*, the second *נִמְצָא* *present*, the third *נִסְתָּר* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

		SINGULAR.		PLURAL.	
1.	Com.	י	כִּי		כִּי
2.	Masc.		הִי		כֶּם
	Fem.		הִיא		כֶּן
3.	Masc.		הוּא	ם	הֵם
	Fem.	ה	הִיא	ן	הֵן

In the first person singular *י* is attached to nouns, and *כִּי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ת* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֵן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֵם*, *הֵן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֵה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה . .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֹּאת	הַזֵּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghash-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix **ש** takes the vowel (.) followed by Daghash-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before **א** Judg. 6 : 17 ; and twice (.) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שְׁלָחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר — שָׁם** *where*, **אֲשֶׁר — שָׁמָּה** *whither*, **אֲשֶׁר — מִשָּׁם** *whence*.

a. The prefix **ש** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122–124, 129, 133–137, 144, Lam. 2 : 15, 16. The word **בְּשִׁיבָם** Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **ב**, the relative **ש** and the particle **גַּם** *for that also*; but the most recent interpreters derive it from the verb **שָׁגַג** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֶׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מַה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מַה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghash-forte it is pointed **מַה** and the following letter is doubled, e. g. **מַה-שְּׂמִי** Ex. 3 : 13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִהֲרִיא Ps. 39 : 5, מִהֲרִיאָהֵי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲרִיאָהֵי Zech. 1 : 9, מִהֲרִיאָהֵי 2 Kin. 8 : 13, מִהֲרִיאָהֵי Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִהֲרִיאָהֵי Ex. 32 : 1, מִהֲרִיאָהֵי Gen. 20 : 9, מִהֲרִיאָהֵי ib., מִהֲרִיאָהֵי 1 Sam. 4 : 14, מִהֲרִיאָהֵי 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִהֲרִיאָהֵי Ex. 4 : 2, מִהֲרִיאָהֵי Isa. 3 : 15, מִהֲרִיאָהֵי Mal. 1 : 13, מִהֲרִיאָהֵי Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אֵי לָזֶאת *for what? why?* Jer. 5 : 7.

3. The words פֶּלִי אֵלֶּמְנִי which are always used in combination, or contracted into one פֶּלִי אֵלֶּמְנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־לִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	" passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	" passive.
5.	הִפְעִיל	Hiphāl	Causative active.
6.	הִפְעִיל	Hophal	" passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע"ו); one whose third radical is He, a Lamedh He (ל"ה); one whose second and third radicals are alike an Ayin Doubled (ע"ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נָגַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *סָמַר* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצַץ* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently, to pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly, to be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly, to beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish, to destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two : יָרַד *to descend*, Hi. *to cause to descend, bring down* ; בָּיָא *to come*, Hi. *to bring* ; רָאָה *to see*, Hi. *to show*.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשַׁב Hi. *to be attentive*, prop. *to make (one's ear) attend* ; מָתַק Hi. *to be sweet*, prop. *to cause sweetness* ; שָׂבֵל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom* ; אָמַץ Hi. *to be brave*, prop. *to act bravely* ; זָקַן Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud and to put forth buds* ; אָרַךְ Hi. *to prolong and to be long* ; עָשַׁר Hi. *to enrich and to grow rich* ; שָׂמַן Hi. *to make fat and to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend or to bend*, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מָלַט Pi. *to deliver*, Hith. *to escape, deliver one's self* ; צָדַק Pi. *to justify*, Hith. *to justify one's self* ;

הִפֵּשׁ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִלֵּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִיָּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּפֹרַר Pi. *to atone*, Hith. *to be atoned*; עָתַר Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), נָצַם Pi. *to break the bones* (נָצַם), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הִלֵּךְ Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בִּרְךָ Ni. *to be blessed*, Hith. *to bless one's self*; הִלֵּךְ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַח* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַר* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַעַ* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *יָדַעַ* *to know*, *רָלַךְ* *to bring forth*, *פָּקַדַ* *to visit*, *רָוַם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *עָרַךְ* K. *to break the neck* (*עָרַךְ*); *עָשָׂר* K. *to tithe* (*עָשָׂר ten*); *לָבַן* *to make bricks* (*לָבַנָה*); *נָלַבַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָלַבַב heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *קָבַן* Pi. *to build a nest* (*קָבַן*); *מָרַבַּע* Pu. part. *square* (*מָרַבַּע four*); *מִשְׁקָד* Pu. *almond-shaped* (*מִשְׁקָד*); *מְהַלֵּב* Pu. *died scarlet* (*מְהַלֵּב*); *הִשְׁלִיךְ* Hi. *to snow* (*הִשְׁלִיךְ*); *הָאֵזַן* Hi. *to give ear* (*הָאֵזַן*); *הִפִּיתַ* Hi. *to snare* (*הִפִּיתַ*); *הִמְלִיחַ* Ho. *to be salted* (*הִמְלִיחַ*); *הִתְיַהֵר* Hith. *to make one's self a Jew* (*הִתְיַהֵר*); *הִצְטִיד* Hith. *to supply one's self with provision* (*הִצְטִיד*). A verbal form may occasionally arise even from an adverb, *נִהְלָאָה* Ni. part. *removed far away* (*הִנְלָאָה*), or an interjection, *וַיִּהָם* Hi. *and he stilled* (*וַיִּהָם hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן to be old.	קָבַד (Isa. 24:20 קָבַד) to be heavy.	מָת to die.
הִפְתִּיחַ to delight.		נָבַל to fade.
הִצִּב to hew.	קָשַׁר to be right.	צָמָא to thirst.
טָהַר to be clean.	לָבַשׁ and לָבַשׁ to put on.	קָמַל (Isa. 33:9 קָמַל) to wither.
טָמֵא to be unclean.	מָלֵא trans. or intrans. (Esth. 7:5 מָלֵא trans.) to fill or be full.	שָׂנֵא to hate.
רָבַשׁ to be dry.		שָׁפַל to be brought low.
יָרָא to fear.		

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב to love.	גָּדַל to be or become great.	חָלַל to cease.
אָשַׁם to be guilty.		הִמְצִיחַ to be leavened.
בָּצַק to swell.	הִבֵּק to cleave to.	הִזַּק to be profaned.
גָּבַר to prevail.	הִשָּׁן to grow fat.	חָסַר to lack.

הָפַר to blush (distinguished from הָפַר to dig).	עָצַם to be strong.	שָׂבַע to be sated.
צָלַח to come upon, to prosper.	הָפַר to dig.	שָׂמַח to rejoice.
יָעַל to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשָׁע to possess.	קָרַב to come near.	שָׁמַם to be desolate.
נָעַם to be pleasant.	רָעַב to be hungry.	שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשָׁם to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	נָזַל (see §86. a) to flow.	שָׂזַל (Gen. 43:14 שָׂזַל) to be bereaved.
יָגַד to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קִטַּל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַח. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghes-forte, הִדְחַח, הִטְחַח, הִתְחַח.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 רִשְׁמוֹמִים, elsewhere רִשְׁמוֹמִים; ה is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְחַח Isa. 1:16. In one instance הִתְחַח Judg. 19:22 remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two כָּפַר, כָּפַר. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נָאץ, which only occurs once, and in one instance to ר, viz. אֲרוֹמֶם Isa. 33:10 but אֲרוֹמֶם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. *a*) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אנִי and אתָּה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הִ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוּא of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus. הִקְטִיל, קָטַל — קִטַּל, קִטְּלָה. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּעַל, §76. 2, is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁרַשׁ *to take root*; Pi. קָנַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּמָם, in a physical sense, *to raise up*; Hi. הִנִּיחַ *to cause to rest, to set down*, and הִנִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִנְּאֵל; Niphal of Hithpael נִנְּאֵלִי Ezek. 23 : 48, נִנְּאֵר Deut. 21 : 8, נִנְּאֵרָה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. 6. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three **הָצַב**, **נָבַל**, **שָׁבַן** take Hholem, and two **הָפִיץ** and **שָׁמַם** take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three **נָזַל**, **קָטַן** and **שָׁבַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל to mourn.	נָגַשׁ to come near.	רָבַץ to lie down.
* אָלַם to learn.	נָשַׁל (intrans.) to fall off.	רָגַז to rage or tremble.
* אָמַץ to be strong.		* רָטַב to be wet.
* אָנַה to be angry.	* נָתַךְ to be poured.	רָכַב to ride.
* הָבַל to become vain.	סָלַק (§86. b.) to ascend.	* רָפַר to spread.
הָזַק to be strong.	עָשַׁן to smoke.	* רָקַב to rot.
הָכַם to be wise.	* הָתַק to be removed.	שָׁכַב to lie down.
הָשֵׁה to be dark.	* צָדַק to be righteous.	שָׁלַט to rule.
* פָּסַל to be foolish.	קָלַל to be lightly esteemed.	* שָׁלַם to be complete.
לָמַד to learn.		* שָׁמַן to grow fat.
מָתַק to be sweet.	* קָשַׁב to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	הָמַם to be hot.	נָשָׂה to bite.
	הָנִן to be gracious.	פָּעַל to do.
גָּזַר fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	* הָרַשׁ fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	פָּשַׁט to strip off.
הָלַךְ (mostly fut. <i>ē</i>) to go.	טָרַח to tear.	קָסַם to use divination.
זָעַם to curse.	רָצַר to form.	קָצַר fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* הָבַשׁ to bind.	מָצַל to trespass.	שָׁכַת to rest.
* הָלַשׁ fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	נָדַד to flee.	הָמַם to be finished.
	נָדַר to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. **יָהֵן**, **יָרֵשׁ**.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטֹל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give קָטַלְהַ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטַלָּה.

2 masc. The appended ה is derived from אָהָה.

2 fem. ה from אָהָה.

1 com. ה changed from בִּי of אָנְכִי; compare the similar relation of the suffixes ה, כֶּם, to the pronouns אָהָה, אָהָם § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ׀ preceded by the vowel ׀. The full ending ׀ is still found in a very few instances, § 86. *b.* generally the ׀ is dropped, § 55. 2. *a.*

2 *masc.* ׀ from ׀.

2 *fem.* ׀ from ׀.

1 *com.* ׀ from ׀.

Future (עֲתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ׀ is from הִיא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ׀, and this at the beginning of words becomes ׀, § 56. 2.

3 *fem.* ׀, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ׀ is from אֶהְיֶה, אֶהְיֶי, from the latter of which is derived the appended ׀ of the feminine.

1 *com.* The prefixed ׀ is from אֶהְיֶה.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns הֵנָּה, אֵלֵנָּה, denoted by ׀ appended to the singular, the 2 *fem. sing.* termination ׀ being dropped as superfluous.

1 *com.* The prefixed ׀ is from אֶהְיֶה.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ׀, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹר fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (בִּינְיָן intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
constr.		קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם
	2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן
	1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָה	הִקְטִילֶנָה	קָטְלֶנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS.

[illegible]

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. רָקַטְל for יִהְיֶה־קַטַּל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. רָקַטְל for יִהְיֶה־קַטַּל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶקַּטְל, אֶקַּטְל.

(2) Terminations consisting of a vowel, viz., ה, ו, and י, of the feminine singular and ה of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. קַטְלִי, הִקְטִילֵּהּ but הִקְטִילֵּהּ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קַטְלִי, קַטְלוּ for קַטְלִי, קַטְלוּ from קַטַּל, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ו, י, נו, נה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י to (..) in the future, הִקְטִילֵּהּ, הִקְטִילֵּהּ, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָכַלְתִּי.

(4) Terminations consisting of a mixed syllable הם, הן occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, קַטְלֵם from קַטַּל.

REMARKS ON THE PERFECT VERBS.

KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pat-tahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רָכַלְתִּי, רָכַלְתָּ, רָכַלְתָּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. פָּקַדְתִּי, פָּקַדְתָּ. The words נָזַלְתָּ Judg. 5:5, נָזַלְתָּ Isa. 63:19. 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §24. *c*, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַלְתָּ Gen. 11:7, נָזַלְתָּ Am. 3:11 from נָזַל, נָזַל.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְהָ Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַתְהָ Ezek. 46:17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבַהָא Ezek. 31:5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, בָּגְדָתָה Mal. 2:14, שְׁמִטָתָה Jer. 17:4; so in other species besides Kal, נִכְסְפָתָה Gen. 31:30, רִדְנָתָה Job 38:12 *K'thibh*, הִצְמָתָה Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמָתִי Job 23:17, הִשְׁבַּתְהָ Ps. 89:45, הִשְׁבַּחְתָּ Isa. 16:10, הִשְׁבַּחְתָּ Ex. 5:5, מָתָה Ezek. 28:8, מָתִי Gen. 19:19, וְהִחַמְתִּי Jer. 49:37.

2 fem. The full termination אָתִי of אָתִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָכַרְתִּי Ezek. 16:22, and repeatedly in the same chapter, זָכַרְתִּי Ruth 3:3; so in other species הִבְרַחְתִּי Jer. 3:5, לִבְרַחְתִּי Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רִדְנָה Ps. 140:13, Job 42:2, בָּנִיָּה 1 Kin. 8:48, עָשִׂיָּה Ezek. 16:59.

PLUR. 3 com. The full ending הֵן only occurs in רִדְנֵיהֶן Deut. 8:3, 16 צָקֵיהֶן Isa. 26:16, and רִקְשֵׁיהֶן Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִיַּשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלְכֵנוּ Josh. 10:24, אָבִינוּ Isa. 28:12. The forms of similar appearance נָשִׂינוּ Ps. 139:20, רָנְשֵׁנוּ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter י from the *K'thibh*, e. g. אָמַרְ 1 Sam. 13:19, קָבַלְ Esth. 9:27, שָׁפַחְ Deut. 21:7, הָיָה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַרְ etc. שָׁפַחְ etc.; the *K'ri* has substituted אָמַרְו etc. שָׁפַחוּ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּםָהָ Am. 4:3, הָ, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגַדְ Isa. 33:1, though not invariably, שָׁכַן and שָׁכֹן, כָּבַשׁ and כָּבוֹשׁ, and before Makkeph is shortened to Kamets Hhiatuph, קָסַם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגֹר Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 1 Kin. 1:21 *et passim* and שָׁפַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבָקָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָבָה, יִרְאָה, הָאֲבָהָה Jer. 31:12, חָמְלָה Ezek. 16:5, טָמְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִמְלֶכֶּה, יִכְתֹּב and יִכְתֹּב, and before Makkeph is shortened to Kamets Hhatuph. § 64. 1, יִמְלֶכֶּה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶכְתֹּב Hos. 8:12; in יִגְבֹּל Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, יִמְלֶכְבוּ Prov. 8:15, הִלְמְדוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטוּ Ex. 18:26, תִּגְבֹּרִי Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יִכְשִׁילוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תְּבוֹאָתָהּ Deut. 33:16, תְּבוֹאָתָהּ Job 22:21, paragogic תְּ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תְּבִיאָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending תְּבִיאָתִי.

2 *fem.* י is sometimes added to the long vowel with which this person ends תִּדְבָּקִי Ruth 2:8, תִּתְפָּרֵץ Ruth 3:4, תִּשְׁתַּפֶּרֶץ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּכְרֶת Isa. 57:8.

1 *com.* יִסֵּךְ Ps. 139:8, though by some grammarians referred to יִסֵּךְ, is probably for יִסְלֵךְ from יִסְלֵךְ, the liquid ל being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination יָן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִקְצֹרֶיךָ Ruth 2:9, יִתְעַבְדֶיךָ Josh. 24:15, יִתְעַבְדֶיךָ Ex. 9:29, יִשְׁאֲלֶיךָ Josh. 4:6, יִלְקֹטֶיךָ Ps. 104:28, יִשְׁכְּבוּ 1 Sam. 2:22, Josh. 2:8, יִשְׁמְרוּךָ Deut. 11:22, יִשְׁמְרוּךָ Jer. 21:3; so in other species, יִכְתֹּבוּךָ Job 19:23, יִקְפְּצֶיךָ Job 24:24, יִתְדַבְּרוּךָ Gen. 32:20 and יִתְפַּשְּׁטֶיךָ Ps. 58:2, יִתְפַּשְּׁטֶיךָ 2 Kin. 6:19, יִתְפַּשְּׁטֶיךָ Mic. 2:8, יִתְפַּשְּׁטֶיךָ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer יִשְׁשֹׁב Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final י has been assimilated to the initial מ of the following word, § 55. 1; in all probability, however, מ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial י of the masculine form is retained, the distinction of gender being sufficiently marked by the termination נָה Dan. 8:22, יִחְמְנָה Gen. 30:38, יִשְׁרְנָה 1 Sam. 6:12; or, on the other hand, the termination י of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הִקְרְבֵי Jer. 49:11, הִקְרְבֵי Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. יִרְפְּשֵׁי Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הִקְרְאָנָה Ex. 1:10, הִלְרְנָה Job 17:16, הִרְמְסָנָה Isa. 28:3, הִשְׁבִּירָנָה Isa. 27:11, הִשְׁלָחָנָה Judg. 5:26, is unnecessary; in the first passage מִלְחָמָה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הִשְׁלָחָנָה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, וַהֲכִיחֵיךְ Gen. 27:1, וַהֲגִשָּׁךְ Gen. 30:38, וַהֲגִשָּׁךְ Gen. 33:6, הִתְלַחֵךְ Ezek. 3:20, הִתְלַחֵךְ nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix נָה, § 25, הִשְׁפָּנָה Ezek. 17:23, הִקְוִינָה Ezek. 32:16, or without Daghesh, הִשְׁפָּנָה Ruth 1:13, הִאֲמַנָה Isa. 60:4, הִרְנָה Ps. 71:23 in most editions. So in the *fem. plur. imperative*, הִאֲנִינָה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. פִּקֹּד, yet not always, שִׁפֹּד and שִׁפֹּד; before Makkeph it is shortened to Kamets Hhatuph מִקֹּד Judg. 9:14. It may perhaps be similarly shortened without Makkeph in סִעֵד Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מִלְכִי Judg. 9:10, מִשְׁכִּי Ezek. 32:20 (but מִשְׁכִּי Ex. 12:21, for the Methegh see § 45. 2), עֲלֹזִי Zeph. 3:14, קָרְחִי Mic. 1:16, and (with י retained in the K'thibh) קִסְיִי 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, שִׁפֹּד Zech. 7:9, עֲמִדִי Nah. 2:9. When the third radical is an aspirate it rarely receives Daghesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הִשְׁפִּי Isa. 47:2, אִסְפִּי Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in שִׁמְעִי Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, מִצִּיחִי Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּגֵר and בּוֹגֵר, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סִבִּיר 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵם Isa. 41:7, upon the recession of the accent. הוֹמֵר Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָמַה, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִבֵּל *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle ē and o being mostly used instead, מֵלֵא *full*, זָקֵן *old*, יָגַר *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לִבֹּשׁ and לְבוּשׁ *wearing*, שָׁכַן and שְׁכֹנָה *dwelling*, בָּטַח and בְּטִיחָה *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as כָּמַס Deut. 32:34, שָׁחַם, נָאֵם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יִלְדָּה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁבְּחֶיךָ, יִשְׁבְּחֶיךָ Jer. 22:23, שִׁבְּחֶיךָ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְדָּה Gen. 17:19, and with י paragogic in the K'thibh יִשְׁבְּחֶיךָ Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיָּהם Ezek. 8:16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלֵנִי *they are cursing me*, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קָלַלְנִי; and Ewald changes the text to מְקַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלֵנִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלֵנִי as if for : מְקַלְלֵנִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְדַע Jer. 50:23 with Seghol under the prefixed Nun for נִגְדַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְטַח Gen. 31:30, נִבְלַח Judg. 11:25, נִבְלַח 1 Sam. 2:27, נִבְרַח 2 Sam. 1:6; of the longer form given in the paradigm הִנָּחַן Jer. 32:4, which once appears with prosthetic א in place of ה Ezek. 14:3 אֶהְרֹשׁ, § 53. 1. a. The construct infinitive usually has Tsere הִשְׁפֹּךְ Ezek. 16:36, but is in one instance הִנָּדַח Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִפְקִיד 1 Kin. 20:39, הִשְׁמִיר Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions לְהִפְקִיד which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בִּפְשָׁלוֹ Prov. 24:17, comp. בְּהִפְשָׁלוֹ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִסְתַּח Job 34:22, הִנָּחַן Judg. 9:38, הִנָּחַן Eccles. 7:26, rarely to Pattahh, הִנָּחַן Job 18:4. In the Imperative הִשְׁמִיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִנָּחַן Ezek. 21:29, הִנָּחַן Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed א occasionally has Hhirik, אֶשְׁפֹּט Ezek. 20:36, אֶשְׁרֹשׁ Ezek. 14:3, אֶפְכָּרָה Ex. 14:4, 17.

PLUR. fem. Tsere rarely remains in the second syllable הִנָּחַן Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנָּחַן Jer. 24:2, so with a pause accent, הִנָּחַן Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנָּחַן Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְבְּצִי Isa. 43:9, Joel 4:11, נִלְוִי Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְבֹּזָה *contemptible*, is in form a Niphal participle from the noun מְבֹזָה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28:23, and the passive form אֲמַלְל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְחָתוֹנִי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחַרְחָרִי Ps. 38:11, חִמְרָמְרוֹ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אֶהְבֵּהְבִי Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, הֵבִי is a separate word, it is the imperative of יָהֵב *to give*, though this is always elsewhere pointed הֵבִי. In נִפְּנִיחָהּ Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹרְדָּחִי 1 Sam. 21:3, שִׁרְשֵׁי Isa. 40:24, זָרְמִי Ps. 77:18, שׁוֹשְׁרִי Isa. 10:13 *fut.* רִסְעָר Hos. 13:3. *inf. abs.* הִגְוֹ and הִלְוֹ Isa. 59:13. *inf. const.* בּוֹשְׁטִסְכֶם Am. 5:11, *part.* מְשַׁפְּטִי Job 9:15, מְלוֹשְׁנִי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נִשְׁנִי Gen. 41:51. The second syllable has Seghol in הִלָּךְ (in pause הִלָּךְ), פָּפַר, פָּפַס (twice פָּפַס), Pattahh in אָבַר, אָבַל (in pause), חָזַק, פָּלַג, קָדַשׁ, שָׁלַם (in pause: שָׁלַמוֹ Isa. 19:21), and before Makkeph in מָלַט, מָלַטְּ (in pause); *a* appears likewise in the pausal form קִבְּצָה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּלַג Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִבְּצָה Deut. 30:3, קָדַשׁ Ex. 13:2, רִשְׁלָם Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. יָסַר Ps. 118:18, קָנָה 1 Kin. 19:10, רָפָא Ex. 21:19, בָּלִיָּה Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבַר Jer. 12:17, לָמַד Jer. 32:33, מָלַט Jer. 39:18, קָבַץ Mic. 2:12, שָׁלַם Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נָאָץ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִלָּץ Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִקְדֵּר Isa. 59:13, or on the recession of the

accent, צָחַץ Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, וּפָרָה Lev. 26:18, וּמָרָה Ps. 147:1, וּשְׁלָכָה Isa. 6:13, וּצְרָקְסָה Ezek. 16:52.

e. FUTURE SING. 1 com. א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אָזְרָה Lev. 26:33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאַסְּצִירָם Zech. 7:14 for וְאַסְּצִירָם, § 60. 3. *c*.

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, חָרַטְטִינָה Isa. 13:18, but חָרַטְטִינָה Job 27:4, and in pause Prov. 24:2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has ũ, which is preferred before a doubled consonant שָׁלַם, § 61. 5, and Hophal ō before concurrent consonants הִפְקֹר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, פָּרַח Ezek. 16:4, שָׁדָד Nah. 3:7, פָּלוּ Ps. 72:20, פָּסַי Ps. 80:11, Prov. 24:31, יִהְיֶה פָּסַי Ps. 94:20, מָאָדָם *passim*. This seems to furnish the best explanation of the disputed words חָרַצְחִי or חָרַצְחִי Ps. 62:4, מְלַשְׁחִי Ps. 101:5 K'ri, חָאֲכִלְחִי Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghes forte, § 59. *a*; but the absence of Methagh, which Gesenius inserts without authority, shows the vowel to be ō not ā. Others think that חָאֲכִלְחִי is the Kal future for חָאֲכִלְחִי, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali חָרַצְחִי is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel ũ of the first syllable is occasionally written with Vay, חָוַל Ezek. 16:34, חָוַלְכִי Ps. 78:63, חָוַלְךָ Judg. 18:29, 13:8, Job 5:7, חָוַלְךָ Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 masc. An instance of paragogic ה, appended to the preterite is found in חָלַפְהָ Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in חָנַב Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As מְשַׁקֵּר, מְשַׁחֵר, מְסַבֵּן; in a few instances the initial מ is omitted. לָקַח 2 Kin. 2:10 for מְלַקֵּחַ, מְרַשָּׁה (with Daghes-forte euphonic) Ezek. 21:15, 16, יוֹקְשִׁים Eccles. 9:12 for מְיוֹקְשִׁים, § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאֶלְתִּי Isa. 63:3; in Isa. 19:6 הִאֲזִיחֵהוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אֶזַח, a derivative of זָחַח, which does not indeed occur in its simple form but is justified by the analogy of אֶכְזֹב from כָּזַב. ה takes the place of ה in הִרְגֵּלְתִּי Hos. 11:3; so likewise the future הִתְחַלְתִּי Jer. 12:5, and participle מִתְחַלֵּה Jer. 22:15, though the corresponding preterite is הִחַלְתִּי Neh. 3:20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגִּדְלִי 1 Sam. 12:24, but in every other place הִגִּדְלִי. So in the participle מְכַלֵּם Job 11:3 but מְכַלִּים Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכַּר Prov. 24:23, 28:21, is mostly written without י, thus הִבֵּל, הִכַּד, הִלַּפֵּשׁ, הִמְשִׁל, הִסְפֵּן, הִקְלַשׁ, הִשְׁפֵּב, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁפִּיל and הִשְׁפִּיל, twice הִשְׁפִּים, nine times הִשְׁפִּים, הִקְטִיר, הִצְמִיר. Hhirik in this syllable is rare and exceptional, הִשְׁפִּיר Ezek. 21:31, הִקְטִיר Josh. 7:7. א is prefixed instead of ה in אֶשְׁפִּים Jer. 25:3 and אֶבְרָה Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִקְרִישׁ, הִשְׁלִיךְ rarely and as an exception without י, לִשְׁמֹר Isa. 23:11, or with Tsere הִנְחֵל Deut. 32:8, לִנְשֹׂר Deut. 26:12, Neh. 10:39, לִלְבֹּן Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִדָה Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִקְרִיזו Jer. 50:34, הִדְרִיכָה Jer. 51:33, הִקְצֹחַ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לִשְׁפִית Am. 8:4 but לְהִשְׁפִית Ps. 8:3, לִשְׁמֹר once but לְהִשְׁמִיר fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיִּדְבְּקוּ 1 Sam. 14:22, 31:2, וַיִּדְרֹכוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be הִתְחַבְּרוּ Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִשְׁקֵט, הִשְׁלֵךְ, and before Makkeph, Seghol הִסְכֵּן Job 22:21, הִקֵּד 1 Sam. 23:11, הִבֵּט Isa. 64:8. There are a very few examples with Hhirik in pause, הִוְפִיעַ Ps. 94:1, to which some would add הִוְצִיא Isa. 43:8, but see Alexander, הִוְכִיחַ Prov. 19:25, הִבִּיא Jer. 17:18.

e. PARTICIPLE. In מוֹצֵא Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִסְתַּחֵר Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְכִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

H O P H A L.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הַחֲלוּם, הַחֲלָמָה, is occasionally Kibbuts, both vowels even appearing in the same verb, הַשְׁכֵּחַ Ezek. 32:32, הַשְׁכֵּחַ ver. 19, מַשְׁכֵּחַ 2 Kin. 4:32; הַשְׁלֵךְ Dan. 8:11, הַשְׁלִיכָה Isa. 14:19, הַשְׁלִיכָה Ezek. 16:5, מַשְׁלִיכָה 2 Sam. 20:21; חֲקַרְךָ Lev. 6:15, מַחְקֶר Mal. 1:11, חֲפָקָר, מַפְקָדִים, מַכְשָׁלִים, מַדְבֵּר, מַקְרָח, מַקְרָח Ezek. 29:18.

b. PRETERITE. In **הֲתִלֵּךְ** *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic **ה** is rejected after **ה** interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הַתִּיבֵּל Ezek. 16 : 4, הִיבֵּר Josh. 9 : 24. The construct has Pattahh, הַיִּבֵּר Ezr. 3 : 11.

d. IMPERATIVE. This mood occurs twice, הִשְׁכֵּחַ Ezek. 32:19, הִשְׁכַּח Jer. 49:8.

e. PARTICIPLE. In מִהִקְצֹצוֹת Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§96. *a.* PRETERITE. In two instances אָה is prefixed instead of הָה, viz., אָהֲחַפֵּר 2 Chron. 20:35, אָשְׁתוּלָנוּ Ps. 76:6. In the verb פָּקַד Daghesht-forte is omitted in the second radical and the previous vowel lengthened. §99. *a.* הִתְפַּקְדוּ, הִתְפַּקְדוּ Judg. 20:15, 17, יִתְפַּקֵּד Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הִתְפַּקְדוּ Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *u*, §61. 5, הִלְשִׁנָּה (the accentuation is unusual) Isa. 34:6, הִשְׁמָאָה Deut. 24:4 (but in the future always יִשְׁמָאָה Lev. 21:1 and repeatedly elsewhere), הִכְבִּיס (inf. const.) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and שָׂמָא, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, §80. 2, the vowels of a proper passive species, §82. 5, *b* (3). In הִתְנַגְּשׁוּ Jer. 25:16, יִתְנַגְּשׁוּ Jer. 46:8 (elsewhere יִתְנַגְּשׁוּ), and מִנְאָץ Isa. 52:5, *o* prolonged from *u*, on account of the absence of Daghesht-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, וְהָחֵלַל, הִתְחַלֵּף, וְיָחַץ inf. const., מְחַבֵּר imper., which before Makkeph is shortened to Seghol, יִחַץ Isa. 30 : 29, הִתְחַלֶּף Gen. 6 : 9, יִחַץ Job 6 : 16. Frequently, however Pattahh is used, or, with a pause accent, Kamets, הִתְחַצֵּץ pret., הִתְחַלֵּץ pret. and imper. (but inf. const. and part.

thou mayest understand or *understand thou*, Dan. 9:25, *אֶל-תִּשְׁלַט* *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחֱזֶק* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לִי* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה*, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה*, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שִׁמַע* *hear* (thou), *שְׁמַעְהָ* *oh, hear!* or *pray, hear!* *הִקְשֵׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עִזָּב, עִזָּבָה Jer. 49 : 11 ; זָכַר, זָכָרָה 2 Chron. 6 : 42, שָׁכַב, שָׁכָבָה Gen. 39 : 7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּה K'thibh, צִרְפָּה K'ri Ps. 26 : 2. מְלוּכָה K'thibh, מְלֻכָּה K'ri Judg. 9 : 8 ; וַאֲשְׁקִינָהּ K'thibh, וַאֲשְׁקִינָהּ K'ri Ezr. 8 : 25 ; אֲשְׁקִינָהּ K'thibh, אֲשְׁקִינָהּ K'ri Isa. 18 : 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשְׁקִינָהּ 1 Kin. 19 : 20, נֶאֱשַׁמְּצָה Dan. 8 : 13 (in some copies) or Hhateph Pattahh נֶאֱשַׁמְּצָה Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh ; thus, קָרַב Lev. 9 : 7, קָרְבָּה Ps. 69 : 19, and on the contrary, מָכַרָה Gen. 25 : 31, *ful.* יִמְכְּרָה Ex. 21 : 7, נִצְרָה (with Daghash separative) Ps. 141 : 3.

2. As the imperative is itself a shortened form there is little room for further abbreviation ; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שִׁמְעֵן Gen. 4 : 23 for שִׁמְעָנָה, § 61. 2, קִרְאֵן Ex. 2 : 20 for קִרְאָנָה, § 60. 3. *c*, and in Lamedh He verbs of final ה, of the masculine singular, הִדָּה 2 Kin. 6 : 18 for הִדָּה Ezek. 6 : 11, גָּל Ps. 119 : 18 for גָּלָה ; הִרְרָה Deut. 9 : 14 for הִרְרָה Judg. 11 : 37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְרִיךְ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וְהָיָה *and he was*; Ewald of וְאָז *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that וַיֹּאמֶר may be for וְהָיָה וַיֹּאמֶר, by § 53. 3; ה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, *τύπτω, ἔτυπτον*; *τύψω, ἔτυψα*, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכוּ, וַיִּפְרֹד. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be יָ, and never if it be יֵ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּפְרֹד but וַיִּפְרֹדֹּר. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּשְׁלַח, וַיִּשְׁלַחֹּ. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה־שֶׁן Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּקְשֹׁב, וַתִּהְיֶה, and before Makkeph it is shortened to (.) . In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַיִּשְׁלַחֹּ or וַיִּשְׁלַחֹּה; וַיִּגְדֹּר or וַיִּגְדֹּרֹּה; paragogic ה also occurs though more rarely in the first pers. plur. וַיִּתְּנֵם־לָהֶם Gen. 41 : 11, וַיִּבְרָכֵם־עַתָּה Ezr. 8 : 23, ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּגְלֶה, וַיִּגְלֶה, וַיִּגְלֶה; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּשְׁבֹּב, וַיִּשְׁבֹּבֹּ; וַיִּשְׁבֹּב, וַיִּשְׁבֹּבֹּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְכֹּשׁ, וַיִּרְכֹּשֹּׁ; but not in וַיִּרְחֹק; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַיִּתְּפַסֵּם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּלְבֹּשׁ, וַיִּלְבֹּשֹּׁ, וַיִּלְבֹּשֹּׁ, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּשְׁבֹּב, וַיִּגְדֹּר, וַיִּתְּנֵם־לָהֶם,

וְאָקִים or וְאָקִים, though it sometimes suffers apocopation in ל"ה verbs וְאָקִים, וְאָקִים. The prolonged plural ending וְ is very rarely used after Vav Conversive; it does, however, occur, e. g. וְתִקְרְבוּן Deut. 1:22, וְתִקְרְבוּן Deut. 4:11, וְתִקְרְבוּן Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וְאָקִים Judg. 6:9, וְאָקִים 2 Sam. 1:10, וְאָקִים Ezek. 16:10 but וְאָקִים ver. 8, וְאָקִים Job 30:26, וְאָקִים Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וְ *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתָּהּ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וְחִלַּצְתָּ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְחִלַּצְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְנִיָה (pret.) *and turn*, וְנִסְתַּתְּרָה (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְכָלַת, וְרָכַלַת.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וְחִלַּצְתָּ *thou hast gone*, וְחִלַּצְתָּ *and thou shalt go*, וְחִלַּצְתִּי *and I will go*, so וְדַבַּרְתָּ, וְהִשְׁבַּחְתָּ, וְהִתְהַלַּחְתָּ, though וְהִצַּחְתִּי Zeph. 1:17, except in ל"א and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וּפְלִיָּהּ Lev. 26 : 9, וּבְאֵתִי 1 Kin. 18 : 12, וְהִרְבִּיתִּי 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15 : 30, וְהִפְרִיתִי Isa. 8 : 17 but וְאָפִיתִי Lev. 24 : 5, וּבָאָה Gen. 6 : 18, וְהִרְבִּיתִי Lev. 26 : 9, וְהִבָּאָה Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְחַנּוּ Ex. 8 : 23, וְהִלָּכְנוּ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְרִיָּלָהּ Ex. 26 : 33, וְהִבְרִיָּאָה Lev. 15 : 29, וְנִנָּחָה Isa. 11 : 2, וְנִקְצֵי, וְחָלָה Hab. 1 : 8 but וְהִשְׁלִיכוּ Ezek. 43 : 24, וְקָשָׁה Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending הַ, § 85. *a* (1), takes the place of הָ.

2 *masc.* הַ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending הִי, § 86. *b*, instead of הָ.

PLUR. 2 *masc.* הִי from the old pronominal ending הִים, § 71. *b* (2), takes the place of הָם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטְלֶנָּה for תִּקְטְלֵנִי.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶּם, כֶּן, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghesh-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָהּ for קָטְלָהּהּ, קָטְלָהָ for קָטְלָהָהּ, see § 57. 2. *b*.

When the third masc. sing. suffix הִי is preceded by (.), the הִ may be elided and the vowels coalesce into יִ, קָטְלָהּ for קָטְלָהּהּ; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלָהּוּ for קָטְלָהּהּוּ § 62. 2.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהָ.

When הִי, הָ of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; הִ is then commonly elided and a euphonic Daghesh-forte inserted in the Nun, יִקְטֹלְהָ for יִקְטֹלְהָהּ. The same shortening of the (..) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, ב, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְהָ for יִקְטֹלָהּ; or it may be Daghesh-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, §54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטֹלְהָ may be for יִקְטֹלָהּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בְּחַיִּיב but יִחַיֵּב, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹל but לֹהֲקֹטֵל, רָפַל but בְּנָפַל.

3. Changes in the body of the verb:

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹל, יִקְטֹלוּ, יִקְטֹל, יִקְטֹלוּ, יִקְטֹל, יִקְטֹלוּ; but י of the Hiphil species is almost always preserved, יִקְטֹל, יִקְטֹלוּ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטְלָה, קָטְלִי but קָטְלָה, קָטְלִי. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֶּם, כֶּן, הֶ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֶּם and כֶּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֶ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִהְנֶה, נִמְלֶה, אֶהְבֶּה, אֶשְׁאַל, אֶנְהַג, אֶשְׁיבֶה but הִכְבֶּדֶה, קִבֶּצֶה, אֶצְרֶה.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפֶּשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִּי לִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צִמְתִּי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחַנִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בְּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
3 fem.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְתָּנִי			קָטַלְתָּהוּ	
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PLUR. 3 com.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְנִי				

FUTURE.

SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
PLUR. 3 masc.	יִקְטַלְתָּנִי	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּהוּ
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VERBS WITH SUFFIXES.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן
קָטְלָתֵנוּ	קָטְלָתֵכֶם	קָטְלָתֵכֶן	קָטְלָתָם	קָטְלָתָן
קָטְלָתֵנוּ	—	—	קָטְלָתָם	קָטְלָתָן
קָטְלָתֵנוּ	—	—	קָטְלָתָם	קָטְלָתָן
—	קָטְלָתֵכֶם	קָטְלָתֵכֶן	קָטְלָתָם	קָטְלָתָן
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן
קָטְלָתֵנוּ	—	—	קָטְלָתָם	קָטְלָתָן
—	קָטְלָנוּכֶם	קָטְלָנוּכֶן	קָטְלָנוּם	קָטְלָנוּן
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן
יִקְטְלָנוּ } יִקְטְלָנוּ } יִקְטְלָנוּ	יִקְטְלָכֶם	יִקְטְלָכֶן	יִקְטְלָם	יִקְטְלָן
	יִקְטְלָנוּכֶם	יִקְטְלָנוּכֶן	יִקְטְלָנוּם	יִקְטְלָנוּן
קָטְלָנוּ	—	—	קָטְלָם	
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן
הִקְטִילָנוּ	הִקְטִילָכֶם	הִקְטִילָכֶן	הִקְטִילָם	הִקְטִילָן

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite, יִסְלִי Isa. 8:11, שָׁאַלְךָ Judg. 4:20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., יִסְלִי Ps. 118:18, קִנְנִי Gen. 30:6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause פִּאֲרָה Isa. 55:5, so with the infinitive, הַשְׁמִרָה Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אֲמַאסֶּךָ, § 11. 1. *a*, where the K'ri has אֲמַאסְּךָ. With לָא and לָה verbs this form of the suffix is of frequent occurrence, עָנָה Isa. 30:19, Jer. 23:37, הִפְרָאָה Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִנְעֲרָכָה 1 Kin. 18:44, הִנְעֲרָכָה Prov. 2:11, יִכְרְכֹכָה Ps. 145:10, הִנְעֲרָכָה Jer. 7:27.

c. The suffix of the second fem. sing. is commonly הָ, קָרְאָה Isa. 54:6, פִּאֲרָה Isa. 60:9, except after the third fem. sing. of the verb, when it is הָ, אֶהְבֶּכֶה Ruth 4:15, שׁוּבְכֶכֶּה Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲחִי, אֶזְכְּרִי Ps. 137:6, הִמְעִטְרִכִּי Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעָה Ex. 32:25, קָפָה Num. 28:8, and in some copies אֶבְלָה 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, הַנֹּסְרָה Ex. 9:18, הִנְעֲרָה Jer. 44:19, and the future, וַתִּהְיֶה Ex. 2:3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרְשָׁתֶּמוּ Ex. 23:31, and repeatedly in poetry, הִוְרִישָׁמוּ, הִמְלֵאֲמוּ Ex. 15:9; once ו is appended, יִכְסִּימוּ Ex. 15:5; הֵם is used but once as a verbal suffix, אֶפְאִיְהֵם Deut. 32:26.

g. The suffix of the third fem. plur. ךְּ is seldom used, יִרְעִתֶיךָ Isa. 48:7, רִחִיתֶיךָ Hab. 2:17; more frequently the masculine ם is substituted for it, סִתְּמוּם Gen. 26:15, 18, וַיִּגְרֶשְׁמוּ Ex. 2:17, וַיַּאֲסִרוּם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; ךְּ is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךְּ, בּוֹאֲנָה Ruth 1:19, לִרְחֹנָה Job 39:2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֶהְבֶּכֶה Deut. 7:13, לִבְשֶׁם Lev. 16:4, שִׁנְאָה Deut. 24:3, יִרְאֵהוּ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is יִכְלִתִּי Ps. 13:5 from יִכְלִתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כס, בן, קבץ, Deut. 30:3, רבץ, ver. 4, but occasionally to Hhirik, אֲמַצְלֵם (the Methegh in most editions is explained by § 45. 2) Job 16:5, אֲרוֹמְמוּ Isa. 25:1, מְקַשְׁכֵּם Ex. 31:13, פִּרְשִׁיכֶם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רִגְשָׁנָה 1 Sam. 17:25, Ps. 65:10; in רִגְדָה Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, מִלְתָּהוּ Prov. 31:12, אֶכְלָתָהוּ Ezek. 15:5, so in pause: אֶהְבֵּתָהוּ 1 Sam. 18:28, אֶכְלָתָהוּ Gen. 37:20, סִמְכָתָהוּ Isa. 59:16, and sometimes contracted by the exclusion of ה, גִּמְלָתוּ 1 Sam. 1:24, רָלְדָתוּ Ruth 4:15, גִּנְבָתוּ Job 21:18. The third fem. suffix is always contracted, אֶחָלָתָה Jer. 49:24, חָלַקְתָה Isa. 34:17, כָּעֲסָתָה 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult. גִּנְבָתָם Gen. 31:32, מִצָּאָתָם Ex. 18:8, נָצְרָתָם Ps. 119:129, שִׁרְפָתָם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, רָלְדָתָה Jer. 22:26, אֶכְלָתָה Ezek. 28:18, though it is sometimes long, חָלַקְתָה Cant. 8:5, as it regularly is in pause: יִלְדָתָה *ibid.*; so before נִי and נוּ of the first person, אֶכְלָתָנִי Ps. 69:10, מִצָּאָתָנִי Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חָקַרְתָּנִי Ps. 139:1, חֲתַתָּנִי Job 7:14, עֲזַבְתָּנִי Ps. 22:2. It takes the third masc. sing. suffix either in its full form, כִּפְרָתָהוּ Ezek. 43:20, or contracted, אֶסְפָּתוּ 2 Kin. 5:6, שָׁמָוּ Hab. 1:12, קִבְּרוּ (accent thrown back by § 35. 1) Num. 23:27, הִקְמָתוּ Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, רָלְדָתָנִי Jer. 15:10, לָבַבְתָּנִי Cant. 4:9, רָמִיתָנִי 1 Sam. 19:17, מִשִּׁיתָהוּ Ex. 2:10; once it takes (.), הוֹרִרְתָּנִי Josh. 2:18, and in a few instances the masculine form is adopted in its stead, הִשְׁפַּעְתָּנוּ Josh. 2:17, 20, Cant. 5:9, יִלְדָתָנוּ Jer. 2:27 K'ri, הִבָּאָנוּ 2 Sam. 14:10.

l. The plural endings of the verb may be written fully וּ or defectively (.), thus, in the third person, סָבְבוּנִי Ps. 18:6, סָבְבֵנִי Hos. 12:1; the second צָמְתָנִי Zech. 7:5, הִעֲלִיתָנוּ Num. 20:5, 21:5; and the first הִרְשָׁנָהוּ 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נִי, תִּרְבֶּבְנִי Gen. 19:19, רָאִתְבֶּנִי Gen. 29:32, יִרְאֵנִי Ex. 33:20, Num. 22:33, רִבְדִּינִי Isa. 56:3, יִשְׁבְּעֵנִי Job 9:18; נוּ, יִפְרִינִי Isa. 63:16; וּ (for הוּ), יִרְשֵׁנִי Hos. 8:3, תִּלְבְּדוּ Ps. 35:8, יִתְקַפוּ Eccles. 4:12, וְיִשְׁנֶה 1 Sam. 21:14, so in the K'thibh. 1 Sam. 18:1 וַיֵּאָהֲבוּ, where the K'ri has וַיֵּאָהֲבוּ; וְיִשְׁפִּילָהּ Isa. 26:5; (for הוּ), וַיִּפְרִיָהּ Gen. 37:33, וַתִּהְיֶה 2 Chron. 20:7, וַיִּשְׁפִּילָהּ Isa. 26:5; נִינָם Ps. 21:30, נִינָם Ex. 29:30, וַיִּלְבָּשֵׁם, וַיִּלְבָּשֵׁם.

74:8, אֲמִלֶּם Ps. 118:10; יִשְׁלַח Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁיבֵי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיבֵי.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus יִנִּי Jer. 50:44; יִנִּי Gen. 27:19; יִנִּי Job 7:14, 9:34; יִנִּי (1st plur.), יִנִּי Job 31:15; יִנִּי Isa. 43:5; יִנִּי Isa. 44:2; יִנִּי Ps. 30:13; יִנִּי (3 masc. sing.), יִנִּי Job 7:18, יִנִּי Job 41:2 K'ri, יִנִּי Hos. 12:5; יִנִּי Ps. 65:10, or without Daghesth, יִנִּי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction, יִנִּי Isa. 26:5. There are a very few examples, found only in poetry, of נ inserted between the verb and the suffix without further change, יִנִּי Ps. 50:23; יִנִּי Jer. 22:24, יִנִּי Jer. 5:22, יִנִּי Ps. 72:15, יִנִּי Deut. 32:10, יִנִּי Ex. 15:2.

c. The plural ending יִנִּי is in a few instances found before suffixes, chiefly in pause, יִנִּי, יִנִּי, יִנִּי Prov. 1:28; יִנִּי Ps. 63:4, יִנִּי Ps. 91:12, יִנִּי Isa. 60:7, 10, יִנִּי Jer. 5:22, יִנִּי Jer. 2:24; twice it has the union vowel *a*, יִנִּי Job 19:2, יִנִּי Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסֶר Hos. 10:10, אֶסֶר Num. 35:20; אֶסֶר Isa. 27:3; אֶסֶר Isa. 62:2; אֶסֶר Ezek. 35:6, אֶסֶר Jer. 31:33; once the vowel remains, but is changed to Shurek, אֶסֶר Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, אֶסֶר Job 29:14, אֶסֶר Ex. 29:30, אֶסֶר Cant. 5:3, אֶסֶר Gen. 19:19. Hholem is shortened before ה, כ, כן, though the vowel letter י is occasionally written in the K'thibh, אֶסֶר Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* אֶסֶר Cant. 1:6, 3 *fem. plur.* אֶסֶר Job 19:15, אֶסֶר Jer. 2:19. The masculine form is sometimes substituted for the feminine, אֶסֶר, אֶסֶר Cant. 6:9.

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before ה, כ, כן, Hholem is shortened to Kamets Hhatuph, אֶסֶר Gen. 2:17, אֶסֶר (Methheg by § 45. 2) Obad. ver. 11, אֶסֶר Gen. 3:5, אֶסֶר Mal. 1:7. Pattahh remains in the single example, אֶסֶר Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֶסֶר Deut. 29:11, אֶסֶר 2 Kin. 22:19, אֶסֶר Deut. 27:4, once Kibbutz, אֶסֶר Lev. 23:22, sometimes Hhirik, אֶסֶר Gen. 19:33, 35 but אֶסֶר Ruth 3:4, אֶסֶר Zech. 3:1, אֶסֶר 2 Sam. 1:10, אֶסֶר Neh. 8:5, and occasionally Pattahh, אֶסֶר Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending ת is substituted for ה, אֶסֶר Isa. 30:19, אֶסֶר Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֶסֶר Ezek. 21:29.

b. *Kal Imperative*. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, *פָּקְדִי, וְקִדְדִי* Jer. 15 : 15, but occasionally it takes Hhirik, *נִצְחֵה* (with Daghash-forte euphonic) Prov. 4 : 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, **הַעֲמִיד** for **הַעֲמִיד**; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. l. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, **הַעֲמִיד**, **הַעֲמִיד**, **הַעֲמִיד**. Seghol accompanying *א* of the first person singular of the Kal future, § 60. l. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. l. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, **עֲמִיד**, **עֲמִיד**.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in **יָחַד**, apocopated future of **יָחַד**, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמַדְתָּם, עֲמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יִחַזַק, יִחַזְּקִי, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הִעֲמִיד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (..) becomes (..) in the third feminine singular and the third plural of the Niphal preterite; and (..) becomes (..) in the corresponding persons of the preterite and future Hophal, הִעֲמִיד, הִעֲמִידָה, הִעֲמִידוּ.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יָעַמְדוּ *yaam'dhū*, not יָעַמְדוּ *yaamdū*. § 22. *a.* In like manner the Kal imperative has יָעַמְדִּי, יָעַמְדִּי not יָעַמְדִּי, יָעַמְדִּי, showing that even in the perfect verb יָעַמְדוּ, יָעַמְדוּ were pronounced *kit'lū*, *kit'lū*, not *killū*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הִעֲמִיד for הִעֲמִיד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעִמִּיד	הָעִמַּד
3 f.	עָמְדָה	נִעְמְדָה	הָעִמְיְדָה	הָעִמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעִמְיְדוּ	הָעִמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן
1 c.	עָמַדְנִי	נִעְמַדְנִי	הָעִמַּדְנִי	הָעִמַּדְנִי
INFIN. Absol.	עֲמֹד	הָעִמָּד	הָעִמֵּד	הָעִמָּד
Constr.	עֹמֵד	הָעִמֵּד	הָעִמֵּד	הָעִמָּד
FUT. 3 m.	יִעְמַד	יִעְמַד	יַעְמִיד	יַעְמִיד
3 f.	תִּעְמַד	תִּעְמַד	תַּעְמִיד	תַּעְמִיד
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	תַּעְמִידְתָּ	תַּעְמִידְתָּ
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ	תַּעְמִידְתְּ	תַּעְמִידְתְּ
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יַעְמִידוּ	יַעְמִידוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
2 m.	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם	תַּעְמִידְתֶּם	תַּעְמִידְתֶּם
2 f.	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן	תַּעְמִידְתֶּן	תַּעְמִידְתֶּן
1 c.	נִעְמַד	נִעְמַד	נַעְמִיד	נַעְמִיד
IMPER. 2 m.	עֲמֹד	הָעִמָּד	הָעִמֵּד	
2 f.	עֲמִידִי	הָעִמִּידִי	הָעִמִּידִי	wanting
Plur. 2 m.	עֲמְדוּ	הָעִמְדוּ	הָעִמְיְדוּ	
2 f.	עֲמַדְנָה	הָעִמַּדְנָה	הָעִמַּדְנָה	
PART. Act.	עֹמֵד		מַעְמִיד	
Pass.	עֹמֵד	נִעְמָד		מִעְמָד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *חִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
חִזַּק	חִזְקִי	חִזְקוּ	חִזְקנה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִחְזַק	תִּחְזַק	יִחְזְקוּ	תִּחְזְקִי	אִחְזַק
PLUR.	יִחְזְקוּ	תִּחְזְקנה	יִחְזְקוּ	תִּחְזְקנה	נִחְזַק

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿא) mode.

FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יֵאָכַל	תֵּאָכַל	יֵאָכְלוּ	תֵּאָכְלִי	אֵכַל
PLUR.	יֵאָכְלוּ	תֵּאָכְלנה	יֵאָכְלוּ	תֵּאָכְלנה	נֵאָכַל

Five verbs uniformly adopt this mode of inflection, viz. : אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say, אָפָה to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב to love, אָחַז to take hold, אָסַף to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֿ) in one instance, וַתִּשְׁכַּח Ezek. 23 : 5. That of the Kal future *ō* has (ֿ) in תִּהְיֶה Prov. 10 : 3, תִּהְיֶה Ps. 29 : 9. Three verbs with future *ō*, תִּהְיֶה, תִּהְיֶה, תִּהְיֶה have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, **יִהְיֶה** Job 12:14, **יִהְיֶה** 2 Kin. 3:25 but **יִהְיֶה** Ex. 19:21, 24; so with suffixes, **יִהְיֶה** Ps. 141:5, **יִהְיֶה** Isa. 22:19, **יִהְיֶה** Isa. 53:2. **יִהְיֶה** has **יִהְיֶה** but **יִהְיֶה**.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether א or ס, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה** as well as **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**; in a few with future א, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**, and in two verbs it becomes (..) after Vav conversive, **יִהְיֶה**, **יִהְיֶה**.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), **יִהְיֶה** Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, **יִהְיֶה** Gen. 32:5 for **יִהְיֶה**, **יִהְיֶה** Prov. 8:17 for **יִהְיֶה**, **יִהְיֶה** Gen. 24:33 for **יִהְיֶה**, and occasionally in other persons, **יִהְיֶה** Jer. 2:36 for **יִהְיֶה**; so **יִהְיֶה** Deut. 33:21, **יִהְיֶה** Prov. 1:10, **יִהְיֶה** Ps. 104:29, **יִהְיֶה** 2 Sam. 19:14, **יִהְיֶה** 2 Sam. 20:9, **יִהְיֶה** 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, **יִהְיֶה** Ezek. 42:5 for **יִהְיֶה**, **יִהְיֶה** Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in **יִהְיֶה** Num. 11:25 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Ezek. 21:33 Hi. inf. for **יִהְיֶה**, **יִהְיֶה** Job 32:11 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Prov. 17:4 Hi. part. for **יִהְיֶה**, §53. 2. *a.* **יִהְיֶה** Job 35:11 Pi. part. for **יִהְיֶה**, §53. 3. **יִהְיֶה** 2 Sam. 22:40 Pi. fut. for **יִהְיֶה**, **יִהְיֶה** 1 Sam. 15:5 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Isa. 21:14 Hi. pret. for **יִהְיֶה**, **יִהְיֶה** Isa. 13:20 Pi. fut. for **יִהְיֶה**, and after prefixes **יִהְיֶה** for **יִהְיֶה**, the Kal infinitive of **יִהְיֶה** with the preposition ל, **יִהְיֶה** Ezek. 28:16 Pi. fut. with Vav conversive for **יִהְיֶה**, **יִהְיֶה** Zech. 11:5 Hi. fut. with Vav conjunctive for **יִהְיֶה**, **יִהְיֶה** Eccles. 4:14 Kal pass. part. with the article for **יִהְיֶה**.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **יִהְיֶה** Num. 32:30 for **יִהְיֶה**, and five times in the Hiphil future, **יִהְיֶה** Jer. 46:8 for **יִהְיֶה**, **יִהְיֶה** Hos. 11:4 for **יִהְיֶה**, **יִהְיֶה** Neh. 13:13 for **יִהְיֶה**, **יִהְיֶה** 1 Sam. 14:24 abbreviated from **יִהְיֶה** for **יִהְיֶה**, **יִהְיֶה** 2 Sam. 20:5 K'ri for **יִהְיֶה**.

e. א draws the vowel to itself from the preformative in **יִהְיֶה** Prov. 1:22 Kal fut. for **יִהְיֶה** in pause **יִהְיֶה** Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain **יִהְיֶה** Job 20:26, regarding it as a Kal future for

הַאֲבִלְהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מֵאֲדָם Nah. 2:4, יִהְיֶה֩ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲבֹדָה, עֲמָלִי, being rarely changed to Pattahh, as in חֲבִלְהוּ Prov. 20:16, or Seghol, as אֲסַפְּהָ Num. 11:16, עֲרָכָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשָׁפִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזִי Ps. 68:5, חֲרָבוֹ Jer. 2:12 but חֲרָבוֹ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרָבִי Isa. 44:27. Ewald explains חֲעַבְדִּים Ex. 20:5, 23:24, Deut. 5:9, and נִעְבְּדִים Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (ְ), חֲמִלָה Ezek. 16:5, חֲמִצָּהוּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִעְרָץ Ps. 89:8, הִחִיחַם Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ְ). In הִירִיחַם 2 plur. pret., חִיּוֹת inf., חִיּוֹת imper. of חִיּוֹת, the initial ח has (ְ) under the influence of the following י; א receives (ְ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִלְהִים, אֲבִלְהִים, אֲבִלְהִים, but commonly (ְ) in the imperative and infinitive, § 60. 3. *b.* אֲכַל imper., אֲכַל and אֲכַל inf., אֲחֹז and אֲחֹז inf., אֲמַץ imper., אֲמַר inf. and imper. (but חֲאֲמַר Job 34:18 with ח interrogative), אֲנֹכּ, אֲנֹכּ (with ה, paragogic אֲסַפְּהָ), and in a very few instances the long vowel (ֹ), § 60. 3. *c.* אָפוּ Ex. 16:23 for אָפִי, אָתִירִי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ְ, ְ), (ְ, ְ) or (ְ, ְ). In a very few instances this correspondence is neglected; thus, in חֲהִלָּה 3 fem. fut. of חִלָּה to go (comp. חֲחִלָּה from חִלָּה to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חֲחִלָּה (once, viz., Hab. 1:15 for חֲחִלָּה) and חֲחִלָּה Hiphil and Hophal preterites of חִלָּה to go up, and חֲחִלָּה (once, viz., Josh. 7:7 for חֲחִלָּה) Hi. pret. of חֲחִלָּה to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חֲחִלָּה, חֲחִלָּה, חֲחִלָּה from חִלָּה to be, and חֲחִלָּה from חִלָּה to live, are peculiar in having simple vocal Sh'va.

3. Where (ִ) or (ִּ) are proper to the form these are frequently changed to (ֵ) or (ֵּ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רָאָה 2 Kin. 5:3, רָאָה־נִי Ex. 4:29, רָאָה־נִי Ps. 27:10, רָאָה־נִי Josh. 2:18; רָאָה־נִי Isa. 59:5, רָאָה־נִי Judg. 16:13; the Niphal, נִצְלַח 1 Kin. 10:3, נִצְלַח־נִי Nah. 3:11, נִצְלַח־נִי Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, וְהִצְבִּיחֻךְ Job 14:19, וְהִצְבִּיחֻךְ Deut. 7:24, וְהִצְבִּיחֻךְ Deut. 9:3 (comp. וְהִצְבִּיחֻךְ Ps. 80:6), וְהִצְבִּיחֻךְ Lev. 23:30; וְהִצְבִּיחֻךְ Isa. 49:26; וְהִצְבִּיחֻךְ Neh. 5:16, וְהִצְבִּיחֻךְ Ezek. 30:25; וְהִצְבִּיחֻךְ Isa. 43:23, וְהִצְבִּיחֻךְ Jer. 17:4; וְהִצְבִּיחֻךְ Deut. 1:45, וְהִצְבִּיחֻךְ Ex. 15:26, וְהִצְבִּיחֻךְ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וְהִצְבִּיחֻךְ 1 Sam. 17:35, וְהִצְבִּיחֻךְ Ps. 50:21. The change from (ִ) to (ֵ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהִצְבִּיחֻךְ Ps. 77:2, but is not usual, e. g. וְהִצְבִּיחֻךְ Lev. 27:8. There is one instance of (ִ) instead of (ֵ) in the Hiphil infinitive, וְהִצְבִּיחֻךְ Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, וְהִצְבִּיחֻךְ, וְהִצְבִּיחֻךְ; וְהִצְבִּיחֻךְ, וְהִצְבִּיחֻךְ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָרַם Hi. to be red.	הָבַל K. Hi. to be vain.	הָגַר K. to gird.
אָרַר Ni. Hi. to be illustrious.	הָגַה K. Hi. to meditate.	הָדַל K. (not Ho.) to cease.
אָסַם Hi. to close.	הָדַר K. Ni. to honour.	הָטַב K. to cut.
* אָטַר K. to shut.	הָיַה K. Ni. to be.	הָיַה K. (not Hi.) to live.
אָלַה K. to learn.	* הָכַר K. to injure, wound.	
אָפַר K. to gird on.	הָכַא Ni. Hi. Ho. to hide.	הָכַם K. Hi. to be wise.
אָשַׁם K. Ni. (not Hi.) to be guilty.	הָכַט K. to beat off.	* הָלַט K. meaning doubtful.
	הָכַר Hi. to join together.	

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	עָדָה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	עָדָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	עָדָר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָקַר K. Ni. <i>to investigate.</i>	עָבַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		עָפַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתָה K. <i>to take up.</i>	עָקַשׁ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָה Ni. <i>to be destined.</i>	עָשָׂר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* עָתַם Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	עָתַק K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַף K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	עָתַר K. Ni. Hi. <i>to entreat.</i>
חָפֵץ K. <i>to delight.</i>	עָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַר <i>to bind.</i>	חָסָה <i>to trust.</i>	עָטָה <i>to wear.</i>
הָפַך <i>to turn.</i>	חָשָׁה <i>to withhold.</i>	עָטַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁה <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	עָקַב <i>to supplant.</i>
חָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשָׂן <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשָׂר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׂה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָתַה Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	עָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	עָלָז Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	עָלַץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tseré upon the omission of Daghesch-forte in the first radical, **יִהְיֶה**, **יִהְיֶה** Isa. 23:18, **יִהְיֶה** (the retrocession of the accent by § 35. 1) Isa. 28:27, **יִהְיֶה** Job 38:24, **יִהְיֶה** Num. 32:17, **יִהְיֶה** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **יִהְיֶה** Ex. 25:31. The only exception is **יִהְיֶה** (two accents explained by § 42. a) Ezek. 26:15 for **יִהְיֶה**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **יִהְיֶה** Job 19:7, **יִהְיֶה** Ezek. 43:18, **יִהְיֶה** 1 Chron. 24:3, **יִהְיֶה** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לְהִלָּךְ** Jer. 37:12 for **לְהִלָּךְ**, **לְהִלָּךְ** Eccles. 5:5, **לְהִלָּךְ** 2 Sam. 19:19, **לְהִלָּךְ** Deut. 26:12, **לְהִלָּךְ** Neh. 10:39, **לְהִלָּךְ** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **יִהְיֶה** Lam. 2:11 for **יִהְיֶה**, **יִהְיֶה** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghesch-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְדֵּם** Jon. 1:5, **וַיִּרְדֵּם** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְדֵּם** Deut. 19:6, **וַיִּרְדֵּם** 2 Sam. 7:10, **וַיִּרְדֵּם** Ps. 66:12, except in certain forms of the verb **רָאָה** to see, viz., **וַיִּרְאֶה** Kal future with Vav conversive, shortened from **וַיִּרְאֶה**, **וַיִּרְאֶה** which alternates with **וַיִּרְאֶה** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֶה** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְאֶה**, **וַיִּרְאֶה** Jer. 50:34. In the Hophal species the participles **וַיִּרְאֶה** Isa. 14:6, **וַיִּרְאֶה** Lev. 6:14 take Kibbuts in the first syllable, but **וַיִּרְאֶה**, **וַיִּרְאֶה** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **וַיִּרְאֶה** Gen. 44:4, **וַיִּרְאֶה** Ps. 129:86, except in one instance, **וַיִּרְאֶה** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **אָמַל** reduplicates its last instead of its second radical in the Pual, **אָמַלְלָהּ**; **חָמַר** reduplicates its last syllable, **חָמַרְמָרוּ** Lam. 2:11, § 92. a. **חָרַלְלָהּ** Hos. 11:3 has the appearance of a Hiphil preterite with **ח** prefixed instead of **ה**.

חָרַל is a secondary root, based upon the Hiphil of **חָרַל**. See ע"ע verbs. For the peculiar forms of **אָסַח** and **חָלַח** see the פ"י verbs, **רָסַח** and **רָלַח**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpaël, where the like change sometimes occurs even without the presence of a guttural, יִגְאַל for יִגָּאֵל ; תִּגְאַלְנָה for תִּגָּאֵלְנָה .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גִּאֲלִי for גִּאֲלִי .

4. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpaël, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גִּאֵל , גִּיָּר .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גִּאֵל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<i>PRET. 3 m.</i>	פָּעַל	נִפְעַל	פִּיעַל	פֻּעַל	הִתְפַּעֵל
3 <i>f.</i>	פָּעְלָה	נִפְעְלָה	פִּיעְלָה	פֻּעְלָה	הִתְפַּעְּלָה
2 <i>m.</i>	פָּעַלְתָּ	נִפְעַלְתָּ	פִּיעַלְתָּ	פֻּעַלְתָּ	הִתְפַּעַלְתָּ
2 <i>f.</i>	פָּעַלְתְּ	נִפְעַלְתְּ	פִּיעַלְתְּ	פֻּעַלְתְּ	הִתְפַּעַלְתְּ
1 <i>c.</i>	פָּעַלְתִּי	נִפְעַלְתִּי	פִּיעַלְתִּי	פֻּעַלְתִּי	הִתְפַּעַלְתִּי
<i>Plur. 3 c.</i>	פָּעַלְוּ	נִפְעַלְוּ	פִּיעַלְוּ	פֻּעַלְוּ	הִתְפַּעַלְוּ
2 <i>m.</i>	פָּעַלְתֶּם	נִפְעַלְתֶּם	פִּיעַלְתֶּם	פֻּעַלְתֶּם	הִתְפַּעַלְתֶּם
2 <i>f.</i>	פָּעַלְתֶּן	נִפְעַלְתֶּן	פִּיעַלְתֶּן	פֻּעַלְתֶּן	הִתְפַּעַלְתֶּן
1 <i>c.</i>	פָּעַלְנוּ	נִפְעַלְנוּ	פִּיעַלְנוּ	פֻּעַלְנוּ	הִתְפַּעַלְנוּ
<i>INFIN. Absol.</i>	פָּעוּל	הִפְעֹל	פִּיעוּל		
<i>Constr.</i>	פֹּעֵל	הִפְעִיל	פִּיעִיל		הִתְפַּעֵל
<i>FUT. 3 m.</i>	יִפְעֹל	יִפְעֹל	יִפְעֹל	יִפְעֹל	יִתְפַּעֵל
3 <i>f.</i>	תִּפְעֹל	תִּפְעֹל	תִּפְעֹל	תִּפְעֹל	תִּתְפַּעֵל
2 <i>m.</i>	תִּפְעֹל	תִּפְעֹל	תִּפְעֹל	תִּפְעֹל	תִּתְפַּעֵל
2 <i>f.</i>	תִּפְעֹלִי	תִּפְעֹלִי	תִּפְעֹלִי	תִּפְעֹלִי	תִּתְפַּעֵלִי
1 <i>c.</i>	אִפְעֹל	אִפְעֹל	אִפְעֹל	אִפְעֹל	אִתְפַּעֵל
<i>Plur. 3 m.</i>	יִפְעֹלוּ	יִפְעֹלוּ	יִפְעֹלוּ	יִפְעֹלוּ	יִתְפַּעֵלוּ
3 <i>f.</i>	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּתְפַּעֵלְנָה
2 <i>m.</i>	תִּפְעֹלוּ	תִּפְעֹלוּ	תִּפְעֹלוּ	תִּפְעֹלוּ	תִּתְפַּעֵלוּ
2 <i>f.</i>	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּתְפַּעֵלְנָה
1 <i>c.</i>	נִפְעֹל	נִפְעֹל	נִפְעֹל	נִפְעֹל	נִתְפַּעֵל
<i>IMPER. 2 m.</i>	פָּעַל	הִפְעֹל	פִּיעוּל		הִתְפַּעֵל
2 <i>f.</i>	פָּעַלִי	הִפְעֹלִי	פָּעַלִי	wanting	הִתְפַּעֵלִי
<i>Plur. 2 m.</i>	פָּעַלוּ	הִפְעֹלוּ	פָּעַלוּ		הִתְפַּעֵלוּ
2 <i>f.</i>	פָּעַלְנָה	הִפְעֹלְנָה	פָּעַלְנָה		הִתְפַּעֵלְנָה
<i>PART. Act.</i>	פֹּעֵל		מִפְעִיל		מִתְפַּעֵל
<i>Pass.</i>	פָּעוּל	נִפְעֹל		מִפְעֹל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, חָרַב *to be dried or desolate*, חָרַד *to tremble*, חָרַף *to reproach, to winter*, חָרַץ *to sharpen*, צָרַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַף *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem; זָעַם *to curse*, מָצַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יִאָחַז or יִאֲחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4:6, יִשְׁחָטוּם 2 Kin. 10:14, אֲשַׁחֲמָם 2 Sam. 22:43, שְׁאֲלוּנִי Isa. 45:11, יִאֲחַזְנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְחָלְנָה Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּהְרַגְנָה Ezek. 16:6, תִּנְאָפְנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְהַרְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָהָב Gen. 27:9, אָהָבָה Deut. 15:16; infinitive וָעָב 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, פָּרַת 1 Kin. 5:20; Niphal infinitive, הָלַחַם Ex. 17:10, with suffixes, הִשְׁעָנָה 2 Chron. 16:7, 8, with prefixed נ, נָלַחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָדַרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אֶנְאָלְחִי Isa. 63:3); future וְלַחַם Ex. 14:14, with Vav conversive, וְנִפְחָס Job 7:5, וְנִקְחָל Ex. 32:1, וְנִנְעַק Judg. 6:34, וְנִחְבָּחַר Ex. 9:15, וְנִפְחָח Num. 22:25, or with the accent on the penult, וְנִפְחָח Ex. 17:8, וְנִפְחָס Gen. 41:8; imperative, הָלַחַם 1 Sam. 18:17, or with the accent thrown back, הִפְרֵד Gen. 13:9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27:12, הִרְחַק Gen. 21:16, הִחְיֵם Deut. 7:2, apocopated future, יִרְצֵם 1 Sam. 2:10, יִקְחָל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יִקְחָל), יִשְׁחָח Deut. 9:26, יִכְרִת Ps. 12:4, with Vav conversive, וְיִכְבֹּס 1 Kin. 22:54, וְיִאֲחַח Zech. 11:8; imperative, הִקְרַב Ex. 28:1, with Makkeph, הִרְחַב Ps. 81:11, הִזְעַק 2 Sam. 20:4, הִקְהַל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַק Job 13:21, הִמְצַד Ps. 69:24, though not always, הִקְהַל Lev. 8:3. Hophal infinitive, הִחְרַב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, פָּחַשׁ Lev. 5:22, יִכְחַשׁ Hos. 9:2, לָצַחַק Gen. 39:14, לָשַׁחַק Ps. 104:26, יִחְרַף 74:10, יִרְשָׁרָה Gen. 39:4, וְיִתְפָּחֵם Dan. 2:1, הִתְעָרַב 2 Kin. 18:23, and occasionally before suffixes to Hhirik, פָּרַשְׁלָם Isa. 1:15, מִבְּעִתְהָ (fem. form for מִבְּעִתְהָהּ, § 61. 5) 1 Sam. 16:15 but לְרַחֲמֶיךָ Isa. 30:18, שִׁתְהַיָּם

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָהַט Mal. 3:19, רָחַם Ps. 103:13, רָחַם Isa. 6:12, אָרַשׁ Deut. 20:7, בָּרַח Gen. 24:1 (בָּרַח rarely occurs except in pause), פָּרַשׁ Isa. 25:11, and more rarely still in the imperative, קָרַב Ezek. 37:17, and future רִתְּצָרְב Prov. 14:10, רִתְּצָלְב Dan. 1:8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְךָ, שָׂאֵלְנוּ, exhibits the peculiar forms, שָׂאֵלְתָּם 1 Sam. 12:13, שָׂאֵלְתִּירוּ 1 Sam. 1:20, שָׂאֵלְתִּיהוּ Judg. 13:6, שָׂאֵלְתִּיהוּ 1 Sam. 1:28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אֶהְבֶּם Hos. 9:10, אֶהְבֶּה Ruth 3:13, מֶאֱסָם Am. 2:4, מֶאֱסָם (by § 61. 1) Isa. 30:12, קָרַבְתָּם Deut. 20:2 (the alternate form being מֶרְדָּם Josh. 22:16), רָחַץ Ex. 30:18, רָחַץ Ezek. 8:6, and sometimes is changed to Pattahh, וַיִּבְרַח Isa. 57:13, מֶעֱלָם Ezek. 20:27, שָׁחַטָה Hos. 5:2, אֶהְבֶּה Deut. 10:15, הֶעֱבִי Jer. 31:12, or with simple Sh'va under the guttural, צִצְדָּה Ps. 68:8, וַיִּצְדֹּק 2 Chron. 26:19. In וַיִּזְמַח Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׂאֵלָה Isa. 7:11, comp. שָׂמְעָה, סִלְחָה Dan. 9:19, רָפְאָה Ps. 41:5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחְו Josh. 9:6, and once before ה, שָׁחַדְו Job 6:22; when the first radical is א it becomes Seghol, אֶהְבֹּו Ps. 31:24, אֶהְבֹּו Cant. 2:15; in other cases it is changed to Pattahh, וַיִּבְרַח Isa. 14:31, וַיִּבְרַח Judg. 10:14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אֶהְבֹּו Ruth 3:15, תִּשְׁחַדְו Ezek. 16:33, יִתְאַרְהוּ y'thā'rēhū Isa. 44:13.

2. The letter before the guttural receives compound Sh'va in רָצַחַח Gen. 21:6; in נָאשָׂר Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָשָׂר and נָשָׂר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַח, e. g. תִּבְרַחוּ Num. 6:23, בָּרַחוּ Gen. 27:27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַם to provoke, מָעַט to be few, נָעַ to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאָה to commit adultery, נָאָץ to despise, נָאָר to reject, שָׂאֵל to ask; בָּעַר to consume, שָׂעַר to sweep away by a tempest, תִּעַב to abhor; בָּהַל to affright, בָּהַח to be dim, נָהַל to lead. It is also lengthened in קָהַח to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, דָּחַח Pu. pret. Ps. 36:13, הִתְרַחֵץ Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in כָּרַח Ezek. 16:4, רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, פָּחַד Job 15:18, שָׁחַד Jer. 12:10, though it is in two instances changed to Seghol, אָחַד Judg. 5:28, הִחַדְתִּי Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִתְחַמַּח Ezek. 5:13, יִתְחַמֵּה Num. 23:19, הִתְחַדְּדוּ Num. 8:7.

§ 122. 1. הִצְנֵן and שָׂאֵן are Piel forms with the third radical reduplicated in place of the second; סִחַרְחַר doubles the second syllable; and אָחַב Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁרַשׁ and סָעַר have two forms of the Piel, שָׁרַשׁ and שִׁרַּשׁ, and סָעַר, § 92. *b*.; and גָּעַשׁ two forms of the Hithpael, רִהַגְּעִשׁוּ Jer. 46:7, 8; מִנְּאָץ Isa. 52:5, follows the analogy of the latter; רִנָּאץ Eccl. 12:5, is sometimes derived from נָאץ *to despise*, as if it were for רִנָּאִץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נִצֵּץ *to flourish* or *blossom*, the ׀ being inserted as a vowel letter, § 11. 1. *a*. נִנְאֵל Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הִרְיוֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *הִשְׁלִיחַ*, *שִׁלַּח*.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, *שִׁלַּחְתָּ*, *שִׁלַּחְתָּהּ*.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, *שִׁלַּחְתְּ*.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce *שִׁלַּחְתְּ* *shālahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by *שִׁלַּח* to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ל of the prefix, according to §82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ל, which does not happen to occur in any verb of this class, the alternate form with prefixed ש, §91. *b.*, is given in the paradigm, *שִׁלַּח* being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שִׁלַּח	נִשְׁלַח	שִׁלַּח	הִשְׁלַח	—
Constr.	שִׁלְּחָה	הִשְׁלַח	שִׁלְּחָה	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 f.	שִׁלַּחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שְׁלֹחַ	נִשְׁלָח			

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסלוח Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in בצעם Am. 9:1, but usually lengthened to Kamets, רבקעוה 2 Chron. 21:17, שמעו Gen. 23:11. In the paragogic imperative *a* may be retained, סלחה שמעה Dan. 9:19, or rejected, and Hhirik given to the first radical, שמעה Job 32:10, סלחה Gen. 43:8. Hhirik appears in מכרה Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, שמרה 1 Chron. 29:18, קשרים Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, לבצע Jon. 2:1, לגזז Num. 17:28, גצר Isa. 54:9, rarely *a*, שלח Isa. 58:9, גזז Num. 20:3, משחה 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, גברה Zeph. 3:11; so sometimes before suffixes, זכרו 2 Sam. 15:12, שמעו Neh. 1:4, שמעכם Josh. 6:5, but more commonly Hhirik, בקצם Am. 1:13, פגעו Num. 35:19, פהחו Neh. 8:5, rarely Pattahh, רקצה Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אשר to shut, אמר to say, הדר to honour, חר to grow pale, נתר to shake, עשר to be rich, עתר to entreat, פטר to slip away, פצר to press, שכר to drink or be drunken. The following have Pattahh or Hholem, גזר to decree, נדר to vow, קצר fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., השמע Esth. 2:8, הפתח Isa. 51:14, future, ושלח Ps. 9:19, והקצ Job 17:3, imperative, even in pause, האנח. Piel: preterite, גלח Lev. 14:8, גהע 2 Chron. 34:4, infin. constr., בלע Hab. 1:13, בלע Lam. 2:8, future, רפלח Job 16:13, והבקע 2 Kin. 8:12, תגהעו Deut. 7:5, imperative, שלח Ex. 4:23. Hiphil: apocopated future, רבטה 2 Kin. 18:30, fut. with Vav conversive, ורבטה Judg. 4:23, fem. plur., תבענה Ps. 119:171, imperative, הושע Ps. 86:2, and even in pause, הצלח 1 Kin. 22:12. Hithpael: התגלח Prov. 17:14, התנחל Dan. 11:40, השתחבח Ps. 106:47; this species sometimes has Kamets in its pausal forms, התבקעו Josh. 9:13, תהבלע Ps. 107:27. On the other hand, the absolute infinitives: Piel, שלח Deut. 22:7, Hiphil, הגפה Isa. 7:11, Hophal, המלח Ezek. 16:4. Participles: Kal, בטה Deut. 28:52, but occasionally in the construct state with Pattahh, נטש Ps. 94:9, רגע Isa. 51:15, רגע Isa. 42:5, שטט Lev. 11:7, Piel, מנח 1 Kin. 3:3, Hithpael, משתגע 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שְׁלַחְהָ Deut. 15:18, fut. אֶשְׁלַחְהָ Gen. 31:27. There is one instance of Pattahh in the Hiphil inf. const., הוֹלִיבָה Job 6:26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76:4, שָׁבַר Ex. 9:25, תִּהְיֶהֱרֶה Prov. 25:6, הִתְאַזָּר Ps. 93:1, גָּאֲמֵר Gen. 22:14, גָּאֲמֵר Gen. 10:19, תִּתְקַדֵּר Zeph. 2:4. Two verbs have Seghol in the Piel preterite, דָּבַר (in pause, הִדְבֵּר) and כָּפַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמְעָה Ruth 2:8, שָׁבַעְתָּ Ezek. 16:28, הִלַּעְתָּ Esth. 4:14, הִמְלַחְתָּ Ezek. 16:4, scarcely ever simple Sh'va, לָקַחְתָּ 1 Kin. 14:3, שָׁכַחְתָּ Jer. 13:5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָקַחְתָּ Gen. 30:5, and לָקַחְתָּ Gen. 20:16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁמְעֵנָּה Gen. 4:23 for שָׁמְעֵנָּה.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מִנְּעָה Num. 24:11, וְשָׁבַעְתָּ Prov. 25:17, but also in the first plural of the preterite, שָׁכַחְנוּהָ Ps. 44:18 (שָׁכַחְנוּ ver. 21), וְהִצָּנוּהָ Isa. 59:12, בִּלְעָנוּהָ Ps. 35:25, הִתְקַצָּנוּהָ 2 Sam. 21:6, שָׁמְעָנוּהָ Ps. 132:6; ר retains simple Sh'va before all personal terminations and suffixes, אָמַרְתָּ Judg. 4:20, אָמַרְתָּם Mal. 1:7, עָבַדְתָּם Josh. 4:23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אָפְשָׁתָּה Isa. 27:4, לָקַחְתָּהּ Gen. 2:23.

§ 128. The Hiphil infinitive construct once has the feminine ending וְהָ, הִשְׁמְעוּהָ Ezek. 24:26; וְהִגְבִּיהָהּ Ezek. 16:50 for וְהִגְבִּיהָהּ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָהָ Am. 8:8 K'thibh for נִשְׁקָהָ the guttural ע is elided, § 53. 3.

PE NUN (פִּנ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghash-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִבְּשׁ becomes יִבְּשׁ , written יִבֵּשׁ , so נִבֵּשׁ for נִבְּשׁ , הִבְּשׁ for הִבֵּשׁ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שִׁבֵּשׁ for שִׁבְּשׁ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, שִׁבֵּשׁ for נִבֵּשׁ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, גִּבְּשִׁית for גִּבֵּשִׁית (by § 63. 2. *a*), the primary form being נִבֵּשׁ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נִבֵּשׁ to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נִבֵּשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתֵּן Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגְדִּישׁ	הִגְשָׁשׁ	נָתַן
3 f.	נִגַּשְׁתָּה	נִגַּשְׁתָּה	הִגְדִּישְׁתָּה	הִגְשָׁשְׁתָּה	נָתַתָּה
2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגְדִּישְׁתָּ	הִגְשָׁשְׁתָּ	נָתַתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגְדִּישְׁתְּ	הִגְשָׁשְׁתְּ	נָתַתְּ
1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגְדִּישְׁתִּי	הִגְשָׁשְׁתִּי	נָתַתִּי
Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגְדִּישׁוּ	הִגְשָׁשׁוּ	נָתַנוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגְדִּישְׁתֶּם	הִגְשָׁשְׁתֶּם	נָתַתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגְדִּישְׁתֶּן	הִגְשָׁשְׁתֶּן	נָתַתֶּן
1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגְדִּישְׁנוּ	הִגְשָׁשְׁנוּ	נָתַנוּ
INFIN. Absol.	נִגַּשׁ	הִגְבֹּשׁ	הִגְדִּישׁ	הִגְשָׁשׁ	נָתַן
Constr.	נִגַּשְׁתָּ	הִגְבֹּשְׁתָּ	הִגְדִּישְׁתָּ		נָתַתָּ
FUT. 3 m.	יִגַּשׁ	יִנְבֹּשׁ	יִגְדִּישׁ	יִגְשָׁשׁ	יָתֵן
3 f.	תִּגַּשְׁתָּ	תִּנְבֹּשְׁתָּ	תִּגְדִּישְׁתָּ	תִּגְשָׁשְׁתָּ	תָּתֵן
2 m.	תִּגַּשְׁתָּ	תִּנְבֹּשְׁתָּ	תִּגְדִּישְׁתָּ	תִּגְשָׁשְׁתָּ	תָּתֵן
2 f.	תִּגַּשְׁתְּ	תִּנְבֹּשְׁתְּ	תִּגְדִּישְׁתְּ	תִּגְשָׁשְׁתְּ	תָּתֵנִי
1 c.	אִגַּשׁ	אִנְבֹּשׁ	אִגְדִּישׁ	אִגְשָׁשׁ	אֶתֵּן
Plur. 3 m.	יִגַּשׁוּ	יִנְבֹּשׁוּ	יִגְדִּישׁוּ	יִגְשָׁשׁוּ	יָתְנוּ
3 f.	תִּגַּשְׁנָה	תִּנְבֹּשְׁנָה	תִּגְדִּישְׁנָה	תִּגְשָׁשְׁנָה	(תָּתְנוּ)
2 m.	תִּגַּשְׁוּ	תִּנְבֹּשְׁוּ	תִּגְדִּישְׁוּ	תִּגְשָׁשְׁוּ	תָּתְנוּ
2 f.	תִּגַּשְׁנָה	תִּנְבֹּשְׁנָה	תִּגְדִּישְׁנָה	תִּגְשָׁשְׁנָה	(תָּתְנוּ)
1 c.	נִגַּשׁ	נִנְבֹּשׁ	נִגְדִּישׁ	נִגְשָׁשׁ	נָתַן
IMPER. 2 m.	גַּשׁ	הִגְבֹּשׁ	הִגְדִּישׁ		תֵּן
2 f.	גַּשִּׁי	הִגְבֹּשִׁי	הִגְדִּישִׁי	wanting	תִּתֵּנִי
Plur. 2 m.	גַּשׁוּ	הִגְבֹּשׁוּ	הִגְדִּישׁוּ		תְּתֵנוּ
2 f.	גַּשְׁנָה	הִגְבֹּשְׁנָה	הִגְדִּישְׁנָה		(תְּתֵנוּ)
PART. Act.	נִגֵּשׁ		מִגְדִּישׁ		נִתֵּן
Pass.	נִבְּרֹשׁ	נִבֹּשׁ		מִגְשָׁשׁ	נִתְּנִי

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34:18, נָהַג 2 Kin. 4:24, הִנְחִיחַ Gen. 24:48, אָנְהוּ Ex. 15:2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַה *to descend*, e. g. נָחַח Jer. 21:13, נָחַח Prov. 17:10, נָחַח Ps. 38:3 but הִנְחִיחַ ibid., הִנְחִיחַ Joel 4:11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: הִנְחִיחַ Isa. 58:3, הִנְחִיחַ Ps. 68:3, הִנְחִיחַ Jer. 3:5, הִנְחִיחַ Deut. 33:9 (and occasionally elsewhere), הִנְחִיחַ Job 40:24, הִנְחִיחַ Isa. 29:1, הִנְחִיחַ Ezek. 22:20, הִנְחִיחַ (for הִנְחִיחַ) Num. 5:22, הִנְחִיחַ (for הִנְחִיחַ with Daghesh-forte separative, § 24. 5) Isa. 33:1, הִנְחִיחַ Judg. 20:31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָשׂ 2 Sam. 1:15 (once before Makkeph, נָשׂ Gen. 19:9, in plural נָשׂוּ 1 Kin. 18:30 and נָשׂוּ Josh. 3:9), נָשׂ Ex. 3:5, נָשׂ Job 1:11, נָשׂוּ Deut. 2:24, נָשׂוּ Ezek. 37:9, נָשׂוּ Gen. 27:26, though it is occasionally retained, נָשׂוּ 2 Kin. 19:29, נָשׂוּ Ps. 10:12, or by a variant orthography, נָשׂוּ Ps. 4:7 but always elsewhere נָשׂוּ. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained. נָשׂוּ Prov. 17:14, נָשׂוּ Ps. 24:14, נָשׂוּ Num. 31:2, נָשׂוּ Ps. 58:7, נָשׂוּ Gen. 30:27, נָשׂוּ Ex. 8:1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָשׂוּ (with suffix, נָשׂוּ) from נָשׂוּ, נָשׂוּ from נָשׂוּ (twice) and נָשׂוּ from נָשׂוּ, נָשׂוּ (once) and נָשׂוּ from נָשׂוּ, נָשׂוּ has נָשׂוּ (by § 60. 3. c), with the preposition לְ, נָשׂוּ by § 57. 2. (3), once נָשׂוּ (§ 53. 3) Job 41:17, once without the feminine ending, נָשׂוּ Ps. 89:10, and twice נָשׂוּ; נָשׂוּ has commonly נָשׂוּ (for נָשׂוּ), with suffixes נָשׂוּ, but נָשׂוּ Num. 20:21, and נָשׂוּ Gen. 38:9.

5. The absolute infinitive Niphal appears in the three forms הִנְחִיחַ Jer. 32:4, הִנְחִיחַ Ps. 68:3, and הִנְחִיחַ Judg. 20:39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, הִנְחִיחַ Ezek. 5:13, הִנְחִיחַ Ezek. 37:10, Jer. 23:13, הִנְחִיחַ Num. 24:7, Dan. 11:14, הִנְחִיחַ Isa. 52:5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26:25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22:41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18:41. נָחַח 1 Kin. 6:19. 17:14 K'thibh. is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. מָנַח from מָנַח, מָנַח for מָנַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with נָחַח paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is the Kal infin., comp. הָיָה Gen. 46:3, not the 3 fem. sing. pret. for הָיָה (Nordheimer), nor the imperative with paragogic הָ , as הָיָה is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ . Kal inf. const. לָקַחַת (with prep. ל , לְלָקַחַת , to be distinguished from לָקַחְתָּ 2 fem. sing. pret.), once לָקַחְתָּ (by § 60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתִּי , fut. לָקַחַת , imper. לָקַח , לָקַחִי rarely לָקַחְתִּי , Hoph. fut. לִקְחָת , but Niph. pret. נִלְקַח . In Hos. 11:3 לָקַחַת is the masculine infinitive with the suffix for לָקַחְתָּ ; the same form occurs without a suffix, לָקַח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לָקַחְתָּ .

3. In Isa. 64:5 וְנִבֵּל has the form of a Hiphil future from בָּלַל , but the sense shows it to be from נָבַל for וְנִבֵּל , Daghesth-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָב for סָבַב , סָב for סָבַב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus סָבַב, סָב, סָבוּב, סָב; הִסָּבַב, הִסָּב; הִסָּבַב, הִסָּב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסָּב becomes יִסָּב with *ǐ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסָּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמָּר for יִמָּר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסָּב. The three possible forms of this tense are consequently יִסָּב, יִסָּב and יִמָּר.

In the Niphal preterite נִסָּב becomes by contraction נִסָּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִהָּר for נִהָּר; in other cases Hhirik is lengthened to Tsere, נִהָּר for נִהָּר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסָּב. The forms of this tense are, therefore, נִסָּב, נִהָּר, נִהָּר.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghash-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, יֶסֶב or יִסֶב for יִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִיֶסֶב for הִסְבִּיב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יֶסֶב, יִסֶב; הֶסֶב, הִסֶב (comp. קָטַל, קִטְלָה) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. יִקְטִיל, יִקְטִילָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יֶסֶב, יִסְבָּה.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (י) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; יֶסֶב, יִסְבִּינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **הַסִּבֵּה**, **וְסָבִי**.

§137. The Piel, Pual, and Hithpaël sometimes preserve the regular form, as **הִלֵּל**, **הִלְל**, **הִתְהַלֵּל**. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as **הִתְקַלְקַל**, **סִבֵּסֵב**. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as **הִתְגַּלֵּל**, **סִוֵּב**.

§138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of **סָבַב** *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in **סִבֵּסֵב** *to excite*.

a. The Hithpaël of **סָבַב** does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to §82. 5.

b. In his Manual Lexicon, Gesenius gives to **סִבֵּסֵב** the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סִיבְבָה
2 m.	(סָבְבֹתָ)	סָבוֹתָ	נָסְבוֹתָ	סִיבְבֹתָ
2 f.	(סָבְבֹתְךָ)	סָבוֹתְךָ	נָסְבוֹתְךָ	סִיבְבֹתְךָ
1 c.	סָבְבֹתִי	סָבוֹתִי	נָסְבוֹתִי	סִיבְבֹתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבְבֹתֶם)	סָבוֹתֶם	נָסְבוֹתֶם	סִיבְבֹתֶם
2 f.	(סָבְבֹתֵינָן)	סָבוֹתֵינָן	נָסְבוֹתֵינָן	סִיבְבֹתֵינָן
1 c.	סָבְבֹנוּ	סָבוֹנוּ	נָסְבוֹנוּ	סִיבְבֹנוּ
INFIN. Absol.	סָבוֹב	סָב	הִסָּב	סִיבַב
Constr.	סָבֵב	סָב	הִסָּבֵב	סִיבֵב
FUT. 3 m.	יִסָּב	יִסָּב	יִסָּב	יִסִּיבַב
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבַב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבַב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסִּיבִבִּי
1 c.	אִסָּב	אִסָּב	אִסָּב	אִסִּיבַב
Plur. 3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסִּיבְבוּ
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסִּיבִיבְנָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסִּיבְבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסִּיבִיבְנָה
1 c.	נִסָּב	נִסָּב	נִסָּב	נִסִּיבַב
IMPER. 2 m.	סָב		הִסָּב	סִיבַב
2 f.	סָבִי		הִסָּבִי	סִיבִבִּי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִיבְבוּ
2 f.	סָבִינָה		הִסָּבִינָה	סִיבִיבְנָה
PART. Act.	סָבֵב			מִסִּיבֵב
Pass.	סָבוֹב		נָסַב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הָסַב	הוּסַב	הִסְתַּוְּבַב	סָכַסְךָ
הִסְבֵּה	הוּסְבָה	הִסְתַּוְּבָה	סָכַסְכָה
הִסְבִּיחַ		הִסְתַּוְּבִיחַ	סָכַסְכִּיחַ
הִסְבִּיחַ		הִסְתַּוְּבִיחַ	סָכַסְכִּיחַ
הִסְבִּיחִי		הִסְתַּוְּבִיחִי	סָכַסְכִּיחִי
הִסְבִּיחוּ		הִסְתַּוְּבִיחוּ	סָכַסְכִּיחוּ
הִסְבִּיחֻם	הוּסְבֻם	הִסְתַּוְּבִיחֻם	סָכַסְכִּיחֻם
הִסְבִּיחֶם		הִסְתַּוְּבִיחֶם	סָכַסְכִּיחֶם
הִסְבִּיחֶנִּי		הִסְתַּוְּבִיחֶנִּי	סָכַסְכִּיחֶנִּי
הָסַב		הִסְתַּוְּבַב	סָכַסְךָ
הָסַב		הִסְתַּוְּבַב	סָכַסְךָ
יָסַב	יוּסַב	יִסְתַּוְּבַב	יִסְכַּסְךָ
תָּסַב	תוּסַב	תִּסְתַּוְּבַב	תִּסְכַּסְךָ
תָּסַב	תוּסַב	תִּסְתַּוְּבַב	תִּסְכַּסְךָ
תָּסַבִּי	תוּסְבִי	תִּסְתַּוְּבִי	תִּסְכַּסְכִּי
אָסַב	אוּסַב	אִסְתַּוְּבַב	אִסְכַּסְךָ
יָסַבוּ	יוּסְבוּ	יִסְתַּוְּבֻּ	יִסְכַּסְכוּ
תָּסַבְינָה		תִּסְתַּוְּבִינָה	תִּסְכַּסְכִּינָה
תָּסַבוּ	תוּסְבוּ	תִּסְתַּוְּבֻּ	תִּסְכַּסְכוּ
תָּסַבְינָה		תִּסְתַּוְּבִינָה	תִּסְכַּסְכִּינָה
נָסַב	נוּסַב	נִסְתַּוְּבַב	נִסְכַּסְךָ
הָסַב		הִסְתַּוְּבַב	סָכַסְךָ
הָסַבִּי		הִסְתַּוְּבִי	סָכַסְכִּי
הָסַבוּ		הִסְתַּוְּבֻּ	סָכַסְכוּ
הִסְבִּינָה		הִסְתַּוְּבִינָה	סָכַסְכִּינָה
מִסַּב		מִסְתַּוְּבַב	מִסְכַּסְךָ
	מִוּסַב		

REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, זָמַמְתִּי Zech. 8:14, 15, בָּזְזוּ Deut. 2:35, and there are no examples of it in the second; רָבּוּ Gen. 49:23 and רָמּוּ Job 24:24 are preterites with Hholem, § 82. 1. In Ps. 118:11, סָבּוּרִי גַם־סָבּוּרִי, the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. *b*, גָּלְלוּ Gen. 29:3, 8, צָלְלוּ Ex. 15:10, הָלְלוּ Isa. 64:10, עָנְנִי Gen. 9:14, הִקְבֵּנוּ Num. 23:25.

2. The following are examples of the contracted infinitive absolute, קָב Num. 23:25, שָׁל Ruth 2:16, פֹּרֵר Isa. 24:19, רָעָה (with a paragogic termination) *ibid.*; of the uncontracted, אָרֹר, גָּנוֹן, חָנוֹן, טָפֹחַ, טָפֹחַ, חָנוֹן, גָּנוֹן; of the infinitive construct, גָּזַח and גָּזַח, סָבַב and סָבַב, מָסַס, מָסַס, once with *u* as in Ayin Vav verbs, בֹּרֵר Eccles. 9:1, and occasionally with *a*, רָרֵר Isa. 45:1, שָׁרֵר Jer. 5:26, בָּרָם (with 3 plur. suf.) Eccl. 3:18, חֲנִנְכֶם Isa. 30:18 (חֲנִנָּה Ps. 102:14); לֶחֶם Isa. 17:14, though sometimes explained as the noun לֶחֶם with the suffix *their bread*, is the infinitive of חָמַם *to grow warm*; בָּשָׁם Gen. 6:3 Eng. ver. *for that also*, as if compounded of the prep. בְּ, the abbreviated relative and בָּם, is by the latest authorities regarded as the infinitive of שָׁגַג *in their erring*; הָלֹז Job 29:3 has Hhirik before the suffix. The feminine termination וֹר is appended to the following infinitives, חָלוּת Ps. 77:10, Job 19:17, שָׁמוּחַ Ezek. 36:3, זָמַחַי Ps. 17:3. The imperative, which is always contracted, has mostly Hholem, סָבּ, דָּם and דָּם but sometimes Pattahh, גָּל Ps. 119:22 (elsewhere גָּל), בָּלָה Ps. 80:16. Fürst regards חָח as a contracted participle from חָתַח, analagous to the Ayin Vav form קָם.

3. The following uncontracted forms occur in the Kal future, רָחַלְנָּ Am. 5:15, רָדֹר and רָדֹר from רָדַר; in the Niphal, רָלַב Job 11:12; Hiphil, חָשַׁם Mic. 6:13, מָשַׁם Ezek. 3:15, וְחָחַחְתִּי Jer. 49:37, and constantly in רָנַן and רָלַל; Hophal, רָדַר Job 20:8 from רָדַר. In a few instances the repetition of the same letter is avoided by the substitution of *a* for the second radical, רָמַסְסוּ = רָמַסְסוּ Ps. 58:8 and perhaps also Job 7:5, מָמַלִיר = מָמַלִיר Ezek. 28:24, Lev. 13:51, 52, שָׁסִירָה = שָׁסִירָה Jer. 30:16 K'thibh. Comp. in Syriac ܪܐܝܬ part. of ܪܐܝܬ. According to the Rabbins בָּזָזוּ = בָּזָזוּ Isa. 18:2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesth-forte in the first radical, יָרַם, יָרַם, יָרַם, יָרַם, יָרַם; or with *a* as the second vowel, יָרַם, יָרַם, יָרַם. (2) With Tsere under the personal prefix, יָרַם, יָרַם, יָרַם, יָרַם, יָרַם, *e* being once written by means of the vowel letter י. יָרַם. (3) With Kamets under the personal prefix, יָרַם, יָרַם, יָרַם, יָרַם, יָרַם; this occurs once with fut. *a*, יָרַח Prov. 27:17. With Vav Conversive the accent is drawn

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, וְהָיָה, וְהָיָה, וְהָיָה, וְהָיָה. There are a few examples of *u* in the future as in Ayin Vav verbs, רָוַח Prov. 29:6, רָוַח Isa. 42:4, Eccles. 12:6, תָּחַם Ezek. 24:11 and perhaps קָדַר Gen. 49:19, Hab. 3:16, קָדַר Ps. 91:6, though Gesenius assumes the existence of קָדַר and קָדַר as distinct roots from קָדַר and קָדַר.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נ, נָהַל Job 20:28, נָהַל, נָהַל. (2) With Tsere under the prefix, נָהַל Jer. 22:23, נָהַל Mal. 3:9, נָהַל Isa. 57:5. (3) With Kamets under the prefix, נָהַל, נָהַל, נָהַל; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָהַל and נָהַל, נָהַל and נָהַל, נָהַל Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נָהַל Eccl. 12:6, נָהַל Am. 3:11, נָהַל Nah. 1:12, נָהַל Isa. 34:4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, תָּחַל Lev. 21:9, but mostly compresses it to Pattahh, רָחַל, רָחַל, רָחַל, רָחַל; like the preterite it sometimes has Hholem, תָּחַל Isa. 24:3, תָּחַל ibid. If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tsere, תָּחַל, תָּחַל. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, רָחַל, רָחַל, רָחַל are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: תָּחַל Isa. 24:3, תָּחַל ibid., or with Tsere in the last syllable, תָּחַל 2 Sam. 17:10. The infinitive construct: תָּחַל Ps. 68:3, תָּחַל Ezek. 20:9, and once with Pattahh before a suffix, תָּחַל Lev. 21:4. The imperative: תָּחַל Isa. 52:11, תָּחַל Num. 17:10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, תָּחַל, תָּחַל (in pause תָּחַל, so תָּחַל), or even to Pattahh, תָּחַל, תָּחַל, תָּחַל, תָּחַל. Both infinitives have Tsere, thus the absolute: תָּחַל, תָּחַל, תָּחַל; the construct: תָּחַל, תָּחַל, תָּחַל (Zech. 11:10), תָּחַל, תָּחַל, in pause תָּחַל, תָּחַל, with a final guttural, תָּחַל. The imperative: תָּחַל Job 21:5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: תָּחַל, תָּחַל, תָּחַל; with a long vowel, תָּחַל, תָּחַל, תָּחַל or תָּחַל, תָּחַל and תָּחַל, תָּחַל (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12:5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, תָּחַל, תָּחַל, תָּחַל, and in one instance to Hhirik, תָּחַל Judg. 9:53 (תָּחַל would be from רָוַח) before a guttural it becomes Pattahh, תָּחַל, תָּחַל. Participles: תָּחַל, תָּחַל, תָּחַל Ezek. 31:3, תָּחַל Prov. 17:4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָסַרְךָ* Judg. 3:24, *יָשִׁירָם* Jer. 49:20, *וַיַּשִּׁירָם* Num. 21:30.

6. Hophal preterites: *הוֹחֵל, הוֹחֵדָה, הוֹחֵלָה*; futures: *יִוָּחַל, יִוָּחֵד, יִוָּחֵלָה*; participles: *מוֹחֵל, מוֹחֵד* or in some copies *מִחֵד* 2 Sam. 23:6; infinitive with suffix, *הוֹחֵלָה* Lev. 26:34, with prep., *בְּהוֹחֵלָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָשָׂא, רָבִי, וָכוּ* (distinguished from the fem. part. *נִשְׂאָה*), *רָחַל*; if the last radical does not admit Daghesh-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָרָה, וָרָעוּ* (100. 2), *שָׂחָה* and *שָׂחוּ*. When the first radical is doubled, Daghesh is omitted from the last in the Kal fut. *סָ, רָחַמוּ, רָקְדוּ, רָחֲמוּ*, and occasionally elsewhere *רָכְחוּ* Hi. fut. *הִמְכֹּחוּ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָלוּ* Jer. 4:13, and consequent shortening of the vowel, *גָּזַר* Jer. 7:29 for *גָּזִיר*, *רָחֵם* for *רָחֵם*, *רָחֵם* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in *יִשְׁרְדֶם* Jer. 5:6, *חָנְנוּ* Ps. 9:14), for *שָׂדֵה*; the omission of Daghesh, *נָבִיחַ* 1 Sam. 14:36, *הִצִּיחַ* Prov. 7:13, *הִצִּיחַ* Cant. 6:11, 7:13, *יָחֲקוּ* Job 19:23, *קָבְחָה* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבְחָה* shortened by Makkeph from *קָבְחָה*, so *אָרְחָה* orā Num. 23:7), or in addition, the rejection of the vowel, *רָחֲמוּ* K. fut. Gen. 11:6 for *רָחֲמוּ*, *נָבְלָה* Gen. 11:7 K. fut. for *נָבְלָה* Isa. 19:3 Ni. pret. for *נָבְקָה* or *נָבְקָה*, *נָסְבָה* Ezek. 41:7 Ni. fut. for *נָסְבָה*; *נָזְלוּ* Judg. 5:5 according to Gesenius for *נָזְלוּ* Ni. pret. of *נָזַל* to shake, according to others K. pret. of *נָזַל* to flow; *וַתַּעֲלֵה* Ezek. 36:3 for *וַתַּעֲלֵה* (Ewald) from *עָלָה* to enter, or for *וַתַּעֲלֵה* Ni. fut. of *עָלָה* to go up, *נָחֲלוּ* Ezek. 7:24 Ni. pret. for *נָחֲלוּ*, *נָחֲרוּ* Cant. 1:6 Ni. pret. for *נָחֲרוּ*. Once instead of doubling the last radical י is inserted, *הָלִירָה* Prov. 26:7 for *הָלִירָה*, comp. *הָרִירָה* Ezr. 10:16 for *הָרִירָה*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָלוּ, וָאֲרוּחֵי* (Kamets before ר which cannot be doubled), *עֲסוּחֵם, בָּדוּנוּ, נִכְלָתִי, נִמְקָחֵם, הִרְקוּתִי, הִצִּירָתִי* (the vowel remaining long before ר), *הִחַתָּה* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *הִחַתָּה*, once with *u*, *נִשְׁחָנוּ* Mic. 2:4; with *e* in the future, *הִחַלְיִנָה, הִצְלִינָה, הִסְבִּינָה*. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, *הִמְחִינָה, הִמְחִינָה*; other cases are rare and exceptional, *הִפְרָחָה, נִחְנָחָה, נִמְלָחָם, נִחְנָחָה* which is first plur. pret. for *הִמְנוּ* not third plur. for *הִמְנוּ* (Ewald), § 54. 3; *שָׁנְחוּ* Deut. 32:41, *הִמְחוּ* Isa. 44:16, *הִלְחוּ* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *רָשָׁנוּ, רָשָׁנוּ* from *רָשָׁנוּ*, *רָשָׁנוּ* from *רָשָׁנוּ*, *רָשָׁנוּ* from *רָשָׁנוּ*.

from הָרָם, הִפָּרָם from הִפָּר; in יִהְיֶה Gen. 43:29, Isa. 30:19, from יִהְיֶה, הִפָּרָם Lev. 26:15 from הִפָּר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, חִוּקוֹ Prov. 8:29 for חִקּוֹ ver. 27, הִתְחַמָּה Isa. 33:1 for הִתְחַמָּה Ezek. 14:8 for הִשְׁמוּתִּיהוּ, הִזְלִיחָה Lam. 1:8 for הִזְלִיחָה Hi. pret. of זָלַל, חִיִּיקָה Hab. 2:17 for יִחְיֶה Hi. fut. of חָיָה with 3 fem. plur. suf., אֲדַקֵּם 2 Sam. 22:43 in a few editions for אֲדַקֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבַנוֹ Num. 23:13 for קָבַנוֹ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz. :

אָרַר to curse.	רָבַח to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּחַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַח to take away the	רָבַח to be many.
גָּשַׁשׁ to grope.	heart.	רָכַךְ to be tender.
זָקַק to refine.	לָקַק to lick.	שָׁרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׁרַר to rule.
חָצַץ to divide.	פָּוַז to leap.	שָׁנַן to sharpen.
חָתַח to be broken.	פָּלַל to judge, to inter-	חָמַם to be perfect.
טָלַל to cover.	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz. :

חָרַר to burn.	מָהַה to linger.	שָׁעַע to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׁקַק to run.
לָהַה to be mad.	צָפַף to chirp.	חָעַע to mock.

3. The following insert Hholem after the first radical, viz. :

אָהַן to complain.	נָהַר to fly.	רָעַע to break.
בָּלַל to mix.	נָסַס to lift up.	שָׁהַח to sink.
בָּקַק to empty.	סָפַף to occupy the thres-	שָׁלַל to spoil.
גָּדַר to cut.	hold.	שָׁמַם to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
הָמַם to be still.	קָסַס to cut off.	חָפַף to beat.
הָחַח to break loose	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz. :

הָלַל and הוֹלִיל to roll.	חָנַן to make gracious, חוֹנֵן to be
הָלַל to praise, הוֹלִיל to make mad.	gracious.
הָלַל to profane, חוֹלִיל to wound.	מָלַל to speak, מוֹלִיל to mow.

סָבַב *to change*, סָוֵב *to surround*. קָלַל *to curse*, קָלַקַל *to whet*.
 יָצַן *to gather clouds*, עוֹלֵן *to practise sorcery*. רָצַץ and רוֹצֵץ *to crush*.
 פוֹרַר *to burst*, פָּרַר *to shake to pieces*. שָׂדַר and שָׁדַר *to treat with violence*.

5. The following use different forms in different species, viz.:

חָקַק Pi. *to decree*, Pu. חָקַק. הִתְרוֹלֵן Pi. *to shout*, Hith. הִתְרוֹלֵן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּנֵּן.
 סָלַסַל Pi. *to exalt*, Hith. הִסְתַּלֵּל. *to pierce*.
 עוֹלֵל Pi. *to maltreat*, Hith. הִתְעַלֵּל and הִתְעוֹלֵל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁעַשַׁע Isa. 11:8; Infinitive, לְהַרְחֵק Prov. 26:21, הִתְמַחֵמַח Ex. 12:39; Future, אֶשְׁתַּעֲשַׁע Ps. 119:47, יִשְׁעַשְׁעוּ Ps. 94:19; Imperative, הִשְׁתַּעֲשַׁע Isa. 29:9; Participle, מִתְעַשֵּׂה Gen. 27:12, מִתְלַחֵחַ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדָּר Nah. 3:17, עוֹלֵל Lam. 1:12, the future יִשְׁעַשְׁעוּ Isa. 66:12, and the participles, מְגוֹלֵל Isa. 9:4, מִתְלַחֵחַ Isa. 53:5.

2. יַעֲרֵרוּ Isa. 15:5 is for יַעֲרִירוּ Pi. fut. of עָרַר § 57. 1. תִּתְבַּרְרָה 2 Sam. 22:7 is contracted for תִּתְבַּרְרָה Ps. 18:27, probably with the view of assimilating it in form to the preceding תִּתְחַמֵּם; in regard to תִּתְפַּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to תִּתְפַּל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. תִּתְלַחֵחַ and תִּתְלַל. The prefixed ת remains in the Hiphil future of תִּלְל, e. g. יִתְלַחֵחַ, יִתְלַל, and in the derivative nouns תִּתְלַחֵחַ, תִּתְלַל, whence these forms are in the lexicons referred to the secondary root תִּתְלַחֵחַ.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ר or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מִתְרוֹלֵן Ps. 78:65 is not from רוֹן (Gesenius) but from רִלֵן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ך or ם enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. קָבַח, קָבַחַ, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. פָּלַח, פָּלַחַ.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יָשַׁבַּ, יָשַׁבְתִּי, יָשַׁבְתֶּם. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיבָה, הוֹשִׁיבִי, הוֹשִׁיבֶיךָ.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֶשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֶּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִשֶׁב; in a few instances Hhirik is preserved by giving Daghes-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יָצַק, יָצַח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַח, שָׁבַח.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשָׁב, נוֹשָׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הוֹשֵׁב, הוֹשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצִיעַ, רָצִיעַ.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, רָצַע, רָצַע.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַב, נָסַב), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit or dwell*. The Piel, Pual, and Hithpaal are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָבַשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שֹׁבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב	יָבֵשׁ
FUT. 3 m.	יֵשֵׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיַב	יִיבֹשׁ
3 f.	תֵּשֵׁב	תִּשְׁבְּחַ	תִּהְיֶיב	תִּהְיַב	תִּיבֹשׁ
2 m.	תֵּשֵׁב	תִּשְׁבְּחַ	תִּהְיֶיב	תִּהְיַב	תִּיבֹשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבְּכִי	תִּהְיֶיבִי	תִּהְיַבִּי	תִּיבֹשִׁי
1 c.	אֵשֵׁב	אִשְׁבַּח	אִהְיֶיב	אִהְיַב	אִיבֹשׁ
Plur. 3 m.	יֵשְׁבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיַבוּ	יִיבֹשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּכֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיַבֶנָּה	תִּיבֹשְׁנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבְּחוּ	תִּהְיֶיבוּ	תִּהְיַבוּ	תִּיבֹשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּכֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיַבֶנָּה	תִּיבֹשְׁנָה
1 c.	נֵשֵׁב	נִשְׁבַּח	נִהְיֶיב	נִהְיַב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הִשְׁבַּח	הוֹשִׁיב		יָבֵשׁ
2 f.	שִׁבִי	הִשְׁבְּכִי	הוֹשִׁיבִי	wanting	יָבֵשִׁי
Plur. 2 m.	שִׁבוּ	הִשְׁבְּחוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שִׁבְנָה	הִשְׁבְּכֶנָּה	הוֹשִׁיבְנָה		יָבֵשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	יֹשׁוּב	נוֹשֵׁב		מוֹשַׁב	יָבוֹשׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָסַף <i>to be poured.</i>	רָאָה <i>to fear.</i>
רָגַע <i>to toil.</i>	רָעַד <i>to appoint.</i>	רָחַה <i>to cast.</i>
רָחַר <i>to delay.</i>	רָגַה <i>to be weary.</i>	רָשׁ <i>to possess.</i>
רָנָה <i>to oppress.</i>	רָצַן <i>to counsel.</i>	רָשַׁם <i>to put.</i>
רָנַק <i>to suck.</i>	רָפָה <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent רָבֵשׁ, רָרָאוּ, רָשְׁנוּ, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, רָרָאוּ from רָאָה and רָשְׁנוּ from רָשָׁה, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

רָדַע <i>to know.</i>	* רָלַר <i>to bear.</i>	רָקַע <i>to be dislocated.</i>
רָהַר <i>to be joined.</i>	* רָצָא <i>to go out.</i>	* רָרַד <i>to go down.</i>
רָחַם <i>to conceive.</i>	רָצַר <i>to be straitened.</i>	* רָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in רָחַר Jer. 13:17, Lam. 3:48, and in the feminine plurals, רָחַרְנָה, רָחַרְנָה; רָצָאָה has Seghol after the analogy of Lamedh Aleph verbs; רָחַשְׁנָה (with the vowel-letter ר for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In רָחַד: Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: רָחַר *to chastise, instruct*, רָצַח *to burn*. In רָחַה Isa. 44:8 short Hhirik remains before a letter with Sh'va; רָשְׁנוּ Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: רָטַב *to be good* fut. רָטַב, once רָטַב Nah. 3:8; רָצַק *to pour* רָצַק, once רָצַק 1 Kin. 22:35; רָצַר *to form*, רָצַר and רָצַר; רָקַר *to burn*, רָקַר Isa. 10:16, and רָקַר Deut. 32:22; רָקַץ *to awake*, רָקַץ once רָקַץ 1 Kin. 3:15; רָקַר *to be precious*, רָקַר and רָקַר, or with a vowel letter for ē, רָקַר; רָשַׁם *to be desolate*, רָשַׁם once רָשַׁמְנָה Ezek. 6:6; רָשַׁר *to be right*, רָשַׁר, once רָשַׁרְנָה (3 fem. plur., §88) 1 Sam. 6:12. Some copies have רָשַׁר Isa. 40:30 for רָשַׁר.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וָרָדַע, וָרָחַר, וָרָצַר. Pattahh in the ultimate becomes Seghol in וָרָצַר, וָרָצַר (with a postpositive accent) Gen. 2:7, 19, וָרָשַׁם Gen. 50:26; but וָרָטַב, וָרָשַׁן, וָרָשַׁר, only once before a

monosyllable, § 35. 1, וַיִּקָּץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וַיִּצָּא, unless the following word begins with an accented syllable, e. g. וַיִּצָּא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, וַיִּשָּׁב Ruth 4:1, וַיִּהְיֶה Ps. 139:1, וַיִּגֵּד Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh : יִבָּשׁ and with a feminine ending יִבְשֶׁת, יִכָּלֶה, יִכָּדֶר with suf. יִכָּדֶר, once with prep. לִיִּסֹד 2 Chron. 31:7, Daghesth conservative after *z*, § 14. *a*; יִרָאֶה, § 87, once יִרָא Josh. 22:25 and with prep. לִרָא 1 Sam. 18:29 from יִרָא; יִרֹחַ once יִרֹחַ 2 Chron. 26:15 from יִרָח, יִשֹּׁן.

2. Infinitives without Yodh : יָצַח (with suf. יִצְחֹר), יָצָה Ex. 2:4, and without the feminine termination יָצַח, יָצָה (with suf. יִצְחֹר) and יָצָה, once לָח 1 Sam. 4:19, § 54. 2, יָצָח (with suf. יִצְחֹר), יָצָח (with suf. יִצְחֹר) once יָצָח Gen. 46:3, יָצָח (with suf. יִצְחֹר), יָצָח (with suf. יִצְחֹר) once יָצָח Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive יָצָח Jer. 42:10, which is usually explained to be for יָצָח; it may, however, be derived from the Ayin Vav verb יָצָח.

3. Imperatives with Yodh : יָרָה, יָרָא, יָרָה. Without Yodh : יָרָע (with *h* parag. יָרָע Prov. 24:14), יָרָב (with *h* parag. יָרָב; for יָרָב Hos. 4:18, see § 92. *a*), יָרָא (fem. plur. יָרָא Cant. 3:11), יָרָב (שָׁבַר, שָׁבַר). With both forms : יָרָע and יָרָע (יָרָע), יָרָה (יָרָה), twice יָרָה Judg. 5:13, יָרָשׁ and יָרָשׁ.

§ 149. 1. The Niphal of יָרָה has *u* instead of *o*, נוֹגֵר Zeph. 3:18, נוֹגֵר Lam. 1:4; נוֹגֵר 1 Chron. 3:5, 20:8 has *u* followed by Daghesth. נוֹגֵר; which according to Gesenius is from יָרָע, has *z*; Ewald assumes the root to be יָרָע, and refers to it likewise the Kal future and the Hiphil ascribed to יָרָע, § 147. 3. and § 150. 4. In that case the Daghesth in יָרָע Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוֹצִיָּהוּ 2 Sam. 14:30 will be unexplained. נוֹקֵשׁ Ps. 9:17 is not the Niphal preterite or participle of יָרָשׁ, but the Kal participle of נָקַשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נוֹקֵשׁ Gen. 8:12, 1 Sam. 13:8 K'ri, יָרָה Ex. 19:13. In the first person singular א always has Hhirik, אֶנְדֵּשׁ, אֶנְדֵּר, אֶנְדֵּר.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz. : יָרָב to be good, יָרָב to howl, יָרָב to go to the right, יָרָב to change, יָרָב to suck. Yodh is likewise found in הִמְשִׁינִי Judg. 16:26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, הִמְשִׁינִי Hos. 7:12, הִמְשִׁינִי Prov. 4:25, הִמְשִׁינִי Ps. 5:9 K'ri (K'thibh הִמְשִׁינִי), הִמְשִׁינִי Gen. 8:17 K'ri (K'thibh הִמְשִׁינִי), הִמְשִׁינִי 1 Chron. 12:2.

2. In הִמְשִׁינִי Job 24:21 (elsewhere הִמְשִׁינִי) and הִמְשִׁינִי (once הִמְשִׁינִי Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in הִמְשִׁינִי Isa. 52:5, הִמְשִׁינִי Neh. 11:17, Ps. 28:7, הִמְשִׁינִי 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הִמְשִׁינִי, הִמְשִׁינִי, and once the vowel Tsere is dropped before a suffix, הִמְשִׁינִי Ex. 2:9 for הִמְשִׁינִי.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, וַיֵּשֶׁב, וַיֵּינֶק, וַיֵּשֶׁב; but with a pause accent : וַיֵּשֶׁב Ruth 2:14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: קָצַב *to set, place*, קָצַע *to spread*, קָצַק *to pour*, except מוֹצֵקֶת: 2 Kin. 4:5 K'ri (K'thibh מוֹצֵקֶת), קָצַח *to burn*, except הוֹצִיאתָה 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *ũ* followed by Daghesth, קָצַב Ex. 10:24, קָצַע Isa. 14:11, Esth. 4:3, מוֹסֵד Isa. 28:16, מָצַק Job 11:15; and a few of Hholem, הוֹדַע Lev. 4:23, 28, יוֹדָא Prov. 11:25 for יוֹדָה from יוֹדָה. The construct infinitive: הוֹסֵד Ezr. 3:11, and with the feminine termination הוֹסְדָתָה Ezek. 16:4, הוֹסְדָתָה Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, יָרַד Judg. 19:11 for יָרִיד. Hhirik occurs with the second radical of יָרַד and יָרַשׁ in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יָרַשְׁתָּם, יָרַשְׁתָּה, יָרַדְתָּ.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וַיִּבְשֹׁה Nah. 1:4 for וַיִּבְשֶׁהוּ Lam. 3:33, וַיִּהְיֶה Lam. 3:53, וַיִּשְׁלַח 2 Chron. 32:30 K'ri (K'thibh וַיִּשְׁלַח).

3. Three verbs have Vav in the Hithpael, הִתְחַנֵּף, הִתְחַנֵּץ, הִתְחַנֵּחַ; ה is assimilated to the following י and contracted with it in נִתְחַסְרוּ Ezek. 23:48 for נִתְחַסְרוּ a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In תִּתְחַצֵּב Ex. 2:4 for תִּתְחַצֵּב Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלָךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. לָלֶכֶת (לָלֶכֶת, with suf. לָלֶכְתָּ) rarely הָלַךְ; fut. יֵלֶכֶת (once with the vowel letter י for *e*, אֵלֶכֶת Mic. 1:8, fem. pl. תֵּלַכְנָה), occasionally in poetry הָלַךְ (3 fem. sing. תֵּלַכְנָה); imper. לֶךְ (with ה, parag. לָלֶכֶת, or without the vowel letter לָלֶכֶת, fem. pl. תֵּלַכְנָה and תֵּלַכְנָה) once הָלַכְוֹ Jer. 51:50. Hiphil: הוֹלִיכָה once in the imper. הוֹלִיכִי Ex. 2:9, and once in the participle מְהַלְכִים Zech. 3:7 for מְהַלְכִים, § 94. e.

2. אָסַף *to gather* and יָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of יָסַף, *o* is twice represented by the vowel letter א, וַיֵּאסֶף 1 Sam. 18:29, וַיֵּאסֶף Ex. 5:7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיֵּאסֶף 2 Sam. 6:1, תֵּאסֶף Ps. 104:29, אָסַף Mic. 4:6, אָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of יָסַף when joined with the negative particle אַל is accented on the penult, אַל-תֵּאסֶף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-תֵּאסֶף Prov. 30:6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָהֶם from יָשַׁב *to dwell*, though Ewald derives it from שָׁוָה *to return*, as if for הִשְׁבִּיחֵם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הַבְּאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִישׁ; but Maurer and Knobel read it הַבְּאִישׁ and assume a root בָּאָשׁ synonymous with בּוֹשׁ". Alexander in loc.

הוֹמִיךְ Ps. 16:5, see § 90.

AYIN VAV (ע"י) AND AYIN YODH (ע"י) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpaël of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוָם where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָת for מָוֹת, בָּשׁ for בָּוֶשׁ, רָב for רָוֵב. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָוָם, מָת for מָוֹת, בָּשׁ for בָּוֶשׁ, רָב for רָוֵב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal : הָקִים for הִקִּים, יָקִים for יִקִּים, הוֹקֵם for הִקֵּם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יָקִים, יָרִיב, comp. יָסֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding a , forms \bar{o} , § 57. 2. (5), קִים ($k\bar{o}m = k\bar{a}um$) for קוֹים; נָקִים for נִקִּים, the prefix usually taking the simplest of the long vowels \bar{a} ; יָקִים for יִקִּים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימוֹתָ, הִקְוִימוֹתָ, הִקְוִימִינָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to י, e. g. נִקְוִימוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 65. 2. δ , thus יָשֵׁב, יָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְיָשֵׁב, וְיָשֵׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹדֵר, or as י, e. g. קִים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּיִם, Pu. קוּיִם, Hith. הִתְקוּיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *ו* is softened, with the antecedent *a*, קוּיִם for קוּיִם; §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קוּם *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קִיֵּם	קִיֵּם
3 f.	קָמָה	נָקֹמָה	קִיֵּמָה	קִיֵּמָה
2 m.	קָמַתָּ	נָקֹמַתָּ	קִיֵּמַתָּ	קִיֵּמַתָּ
2 f.	קָמַתְּ	נָקֹמַתְּ	קִיֵּמַתְּ	קִיֵּמַתְּ
1 c.	קָמַתִּי	נָקֹמַתִּי	קִיֵּמַתִּי	קִיֵּמַתִּי
Plur. 3 c.	קָמוּ	נָקֹמוּ	קִיֵּמוּ	קִיֵּמוּ
2 m.	קָמַתֶּם	נָקֹמַתֶּם	קִיֵּמַתֶּם	קִיֵּמַתֶּם
2 f.	קָמַתְּן	נָקֹמַתְּן	קִיֵּמַתְּן	קִיֵּמַתְּן
1 c.	קָמֵנוּ	נָקֹמֵנוּ	קִיֵּמֵנוּ	קִיֵּמֵנוּ
INFIN. Absol.	קֹם	הִקֹּם		
Constr.	קֹם	הִקֹּם	קִיֵּם	
FUT. 3 m.	יָקֹם	יִקֹּם	יִקְיֶם	יִקְיֶם
3 f.	תִּקְוֶם	תִּקְוֶם	תִּקְיֶם	תִּקְיֶם
2 m.	תִּקְוֶם	תִּקְוֶם	תִּקְיֶם	תִּקְיֶם
2 f.	תִּקְוְמִי	תִּקְוְמִי	תִּקְיְמִי	תִּקְיְמִי
1 c.	אֶקֶם	אֶקֶם	אֶקְיֶם	אֶקְיֶם
Plur. 3 m.	יָקֹמוּ	יִקְוֹמוּ	יִקְיְמוּ	יִקְיְמוּ
3 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְיְמִינָה	תִּקְיְמִינָה
2 m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְיְמוּ	תִּקְיְמוּ
2 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְיְמִינָה	תִּקְיְמִינָה
1 c.	נִקְוֶם	נִקְוֶם	נִקְיֶם	נִקְיֶם
IMPER. 2 m.	קֹם	הִקֹּם	קִיֵּם	
2 f.	קְוְמִי	הִקְוְמִי	קְיְמִי	wanting
Plur. 2 m.	קְוֹמוּ	הִקְוֹמוּ	קְיְמוּ	
2 f.	קְוְמִינָה	הִקְוְמִינָה	קְיְמִינָה	
PART. Act.	קָם		מִקְיֵם	
Pass.	קָם	נִקְוֶם		מִקְיֵם

AND AYIN YODH VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּיִם	רָב
הִקִּימָה	הִקָּמָה	הִתְקוּמָמָה	רָבָה
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמֹת	רָבַת רִיבוֹת
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמֹת	רָבַת רִיבוֹת
הִקִּימוֹתִי	(הִקָּמֹתִי)	הִתְקוּמָמֹתִי	רָבַתִּי רִיבוֹתִי
הִקִּימוּ	הִקָּמוּ	הִתְקוּמָמוּ	רָבוּ רִיבוּ
הִקִּימוּתָם	(הִקָּמֹתָם)	הִתְקוּמָמֹתָם	רָבָתָם
הִקִּימוּתָן	(הִקָּמֹתָן)	הִתְקוּמָמֹתָן	רָבָתָן
הִקִּימוּנִי	(הִקָּמֹנִי)	הִתְקוּמָמֹנִי	רָבֹנִי
הִקָּם		הִתְקוּיִם	רִיב רִיב
הִקָּם		הִתְקוּיִם	רִיב
יִקִּים	יִקָּם	יִתְקוּיִם	יָרִיב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תָּרִיב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תָּרִיב
תִּקִּימִי	תִּקָּמִי	תִּתְקוּמִי	תָּרִיבִי
אִקִּים	אִקָּם	אִתְקוּיִם	אָרִיב
יִקִּימוּ	יִקָּמוּ	יִתְקוּמִי	יָרִיבוּ
תִּקִּמָּה	(תִּקָּמָה)	תִּתְקוּמָמָה	תָּרִיבָה
תִּקִּימוּ	תִּקָּמוּ	תִּתְקוּמָמוּ	תָּרִיבוּ
תִּקִּמָּנָה	(תִּקָּמָנָה)	תִּתְקוּמָמָנָה	תָּרִיבָנָה
נִקִּים	נִקָּם	נִתְקוּיִם	נָרִיב
הִקָּם		הִתְקוּיִם	רִיב
הִקִּימִי	wanting	הִתְקוּמִי	רִיבִי
הִקִּימוּ		הִתְקוּמָמוּ	רִיבוּ
הִקִּימָה		הִתְקוּמָמָה	(רִיבָה)
מִקִּים		מִתְקוּיִם	רָב
מִקָּם		מִתְקוּיִם	רִיב

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. **הָיָה**, **נָהַג**; so likewise in the following guttural verbs and forms, **גָּוַע** to *expire*, **נָחַרְוָהוּ** Isa. 29:22, **רָצַחְוָהוּ** Isa. 42:11, **אָוֵב** to *be an enemy*, **עוֹלֵן** 1 Sam. 18:9 K'ri (K'thibh **עוֹן**), **עָרִיפָה** Jer. 4:31, which are confined to the Kal species, and in **רָיַח** to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, **בָּו** Zech. 4:10, **טָח** Isa. 44:18 but **טָח** Lev. 14:42. It has Tsere in **מָת** to *die*, **נָד** Isa. 17:11 but **נָדָה** Jer. 50:3, and Hholem in **אָוֵר** to *shine*, **בּוֹש** to *be ashamed*, **טוֹב** to *be good*, § 82. 1. *a*, and in **בָּאוּ** Jer. 27:18, elsewhere **בָּאוּ** Isa. 1:6, Ps. 58:4, elsewhere **זָרוּ**. Hhirik once occurs instead of Pattahh in the second person plural, **פָּשְׁתֶּם** Mal. 3:20. The following participles have Tsere, **לָנִים**, **לָץ**, **לָץ**, **לָץ**; the following have Hholem, **בוֹשִׁים**, **בוֹשִׁים**, **קוֹמִים** 2 Kin. 16:7 (comp. **קוֹמִיהֶם** Ex. 32:25 in the Samaritan copy), elsewhere **קָמִים**.

3. The vowel letter **א** is written for *ā*, § 11. 1. *a*, once in the preterite, **קָאם** Hos. 10:14, and occasionally in the participle, **לָאש** Judg. 4:21, **רָאמוֹת** Prov. 24:7, **רָאשׁ** 2 Sam. 12:1, 4, Prov. 10:4, 13:23, **נִשְׁאָטִים** *despising* Ezek. 16:57, 28:24, 26, to be distinguished from **נִשְׁטָרִים** *rowing* Ezek. 27:8, 26. The consonant **א** is once introduced in place of the omitted **ו**, **רָאָמָה** Zech. 14:10 for **רָמָה**; the ancient versions favour the assumption, that **קָאָרִי** Ps. 22:17 is in like manner for **קָרִים** *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. **קָאָה** Lev. 18:28, **רָבוּ** Gen. 26:22, **שָׁמוּ** Gen. 40:15, **הָרוּ** Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, **וְלָעָה** Obad. ver. 16, **וְסָפִי** Am. 3:15, **וְנָחָה** Isa. 11:2, **וְנָחָה** Isa. 7:19 but **וְנָחָה** *ibid.*, **וְנָחָה** Zech. 5:4, **וְלָנָה** *ibid.*, where the feminine ending is **ה** instead of **ה**; so in the passive participle, **וְנָחָה** Isa. 59:5 for **וְנָחָה**.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, **בּוֹא**, **בּוֹשׁ** Judg. 3:25, **בּוֹשׁ**, **נִיח** and **נִיח** Isa. 7:2, elsewhere **נִיח**, **נִיח** Isa. 30:2, which is not from **נִיח** Josh. 2:16, elsewhere **שׁוֹב**, and with suf. **רוֹמֵם** Ezek. 10:17, **גִּזֵּר** Ps. 71:6, which is not the participle from **גָּזַח** (Gesenius), i. e. *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, **אָוֵר** Isa. 60:1, **בָּא**, **בּוֹשׁ**,

5. In a few instances *š* is found in the Hophal before Daghesh-forte or Sh'va, הִזְרִיחַ Zech. 5:11, מָנַח Ezek. 41:9, 11 but הוֹלִיחַ Lam. 5:5, and in some editions הָקַם 2 Sam. 23:1, רָטַל Job 41:1, הָמַחוּ 2 Sam. 21:9, though others read הָקַם, רָטַל, הָמַחוּ.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָוַל *to do wickedly*, עָוַר *to blind*, עָוַת *to pervert*, שָׁוַע *to cry for help*, הִצְטִידְנוּ Josh. 9:12, רִצְטִירוּ Josh. 9:4; so also קָיַם fut. יִקְוִם and יִקְוִם, יָעִיר fut. יִעְרִיר, which have quiescent Vav in other species, and רָוַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַכַּל *to sustain*, טָאטְאחִיחַ Isa. 14:23, מָטַטְטֵלְךָ Isa. 22:17, מוֹעֲזְזִירָה Hab. 2:7, רָפַצְצִירִי Job 16:12 but רָפַצְץ Jer. 23:29, כָּרַכָּר Num. 24:17 and מָקַרְקָר Isa. 22:5, הִשְׁגִּישְׁגִּי Isa. 17:11; יַעֲצִירוּ Isa. 15:5 is for יַעֲרִירוּ, § 57. 1; יַעֲלֵצוּ Job 39:3 is perhaps for יַעֲלֵצוּ from עָוַל, comp. אָסַק Ps. 139:8 for אָסַלְקָ, § 88, though Gesenius conjectures that it is an erroneous reading for לַעֲלֵצוּ from לוֹעַ. The only Hithpael formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִתְמוֹגְגְגָנָה, הִקְוִלְלָה, הִצְוִרְרָנָה. Hholem is changed to *š* before the doubled letter in the contracted form, וְרִכְוִנְנָה Job 31:15 for וְרִכְוִנְנָה, § 61. 3. Fürst explains וְהִמְוִגְגְגָנִי Isa. 64:6 as in like manner for וְהִמְוִגְגְגָנִי, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁסְסֶכֶם Am. 5:11 is probably a variant orthography for בּוֹסְסְסֶכֶם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָעָוַת Eccles. 1:15, מָרְוִחִים Jer. 22:14. Reduplicated biliteral, כָּלְכָלוּ 1 Kin. 20:27. The third radical reduplicated, חִלְלָל *to be born*, כּוֹנְנָה Ezek. 28:13, Ps. 37:23, חִרְוִלְמָנָה Ps. 75:11 and מְרוֹמָם Neh. 9:5, יַרְעֵעַ Isa. 16:10, יְרוֹפְפּוּ Job 26:11, מְשׁוֹבְבָה Ezek. 38:8.

5. הִפְצִיצְתֶּיכֶם Jer. 25:34 is an anomalous preterite from פָּוַץ *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִפְצִיצְתֶּיכֶם *your dispersions*.

In וְהִטְבִּחִי Ezek. 36:11 for וְהִטְבִּחִי from טוּב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb יָטַב, e. g. וְהִיטְבִּחִי. On the other hand, in וְהִיטְבִּחִי Ex. 2:9 from יָטַב, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לֵא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמְצִיאָה, מִצָּאָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מֵצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מֵצֵא for מֵצֵא, נִמְצֵא for נִמְצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא, מֵצֵא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מֵצֵאתָ, מֵצֵאתֶם.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצַאתָ, הִמְצַאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצַאנָה, מִצַּאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לֵ"ה verbs, between which and לֵ"א verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךָ	הִתְמַלֵּךְ
3 f.	מָלְכָה	נִמְלְכָה	מָלְכָה	הִמְלִיכָהּ	הִתְמַלְּכָהּ
2 m.	מָלַכְתָּ	נִמְלַכְתָּ	מָלַכְתָּ	הִמְלַכְתָּ	הִתְמַלַּכְתָּ
2 f.	מָלַכְתְּ	נִמְלַכְתְּ	מָלַכְתְּ	הִמְלַכְתְּ	הִתְמַלַּכְתְּ
1 c.	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
Plur. 3 c.	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִמְלִיכוּ	הִתְמַלְּכוּ
2 m.	מָלַכְתֶּם	נִמְלַכְתֶּם	מָלַכְתֶּם	הִמְלַכְתֶּם	הִתְמַלַּכְתֶּם
2 f.	מָלַכְתֶּן	נִמְלַכְתֶּן	מָלַכְתֶּן	הִמְלַכְתֶּן	הִתְמַלַּכְתֶּן
1 c.	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
INFIN. Absol.	מִלֵּךְ	נִמְלֵךְ	מִלֵּךְ	הִמְלֵךְ	
Constr.	מִלֵּךְ	הִתְמַלֵּךְ	מִלֵּךְ	הִמְלִיךְ	הִתְמַלֵּךְ
FUT. 3 m.	יִמְלֹךְ	יִנְמֹלֵךְ	יִמְלֹךְ	יִהְיֶה מִלֵּךְ	יִתְמַלֵּךְ
3 f.	תִּמְלֹכָהּ	תִּנְמֹלְכָהּ	תִּמְלֹכָהּ	תִּהְיֶה מִלֵּכָהּ	תִּתְמַלְּכָהּ
2 m.	תִּמְלֹכְתָּ	תִּנְמֹלְכְתָּ	תִּמְלֹכְתָּ	תִּהְיֶה מִלֵּכְתָּ	תִּתְמַלַּכְתָּ
2 f.	תִּמְלֹכְתְּ	תִּנְמֹלְכְתְּ	תִּמְלֹכְתְּ	תִּהְיֶה מִלֵּכְתְּ	תִּתְמַלַּכְתְּ
1 c.	אֶמְלֹךְ	אֶנְמֹלֵךְ	אֶמְלֹךְ	אֶהְיֶה מִלֵּךְ	אֶתְמַלֵּךְ
Plur. 3 m.	יִמְלְכוּ	יִנְמֹלְכוּ	יִמְלְכוּ	יִהְיֶה מִלְּכֵי	יִתְמַלְּכוּ
3 f.	תִּמְלְכֶנָּה	תִּנְמֹלְכֶנָּה	תִּמְלְכֶנָּה	תִּהְיֶה מִלְּכֵיהֶן	תִּתְמַלְּכֶנָּה
2 m.	תִּמְלְכֶם	תִּנְמֹלְכֶם	תִּמְלְכֶם	תִּהְיֶה מִלְּכֵיכֶם	תִּתְמַלְּכֶם
2 f.	תִּמְלְכֶנָּה	תִּנְמֹלְכֶנָּה	תִּמְלְכֶנָּה	תִּהְיֶה מִלְּכֵיכֶן	תִּתְמַלְּכֶנָּה
1 c.	נִמְלֵךְ	נִמְלֵךְ	נִמְלֵךְ	נִמְלֵךְ	נִתְמַלֵּךְ
IMPER. 2 m.	מִלֵּךְ	הִתְמַלֵּךְ	מִלֵּךְ	הִמְלִיךְ	הִתְמַלֵּךְ
2 f.	מִלֵּכִי	הִתְמַלֵּכִי	מִלֵּכִי	הִמְלִיכִי	הִתְמַלֵּכִי
Plur. 2 m.	מִלֵּכֵי	הִתְמַלֵּכֵי	מִלֵּכֵי	הִמְלִיכֵי	הִתְמַלֵּכֵי
2 f.	מִלֵּכֶיךָ	הִתְמַלֵּכֶיךָ	מִלֵּכֶיךָ	הִמְלִיכֶיךָ	הִתְמַלֵּכֶיךָ
PART. Act.	מִלְכֵּי		מִמְלֵכֵי	מִמְלִיכֵי	מִתְמַלְּכֵי
Pass.	מִלְכֵּי	נִמְלֵכֵי			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, קָרָאתָ, קָטַמְתָּ, קָטַמְתָּ.

2. Quiescent א is occasionally omitted from the body of the word, e. g. Kal pret. קָטַמְתָּ Job 1:21 for קָטַמְתָּ, קָטַמְתָּ Num. 11:11, קָטַמְתָּ Judg. 4:19, קָטַמְתָּ Job 32:18, קָטַמְתָּ 1 Sam. 25:8 for קָטַמְתָּ; fut. קָטַמְתָּ and קָטַמְתָּ; part. fem. sing. for קָטַמְתָּ; Job 41:17 for קָטַמְתָּ; const. inf. with prep. and suf. from קָטַמְתָּ. Niph. pret. קָטַמְתָּ Josh. 2:16, קָטַמְתָּ Lev. 11:43. Otiant א, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. קָטַמְתָּ Gen. 20:6 for קָטַמְתָּ, קָטַמְתָּ 1 Kin. 12:12 for קָטַמְתָּ, קָטַמְתָּ 2 Kin. 13:6, קָטַמְתָּ Jer. 32:35, קָטַמְתָּ Ps. 141:5, קָטַמְתָּ Ps. 55:16, קָטַמְתָּ 1 Kin. 21:29, Mic. 1:15, קָטַמְתָּ 2 Sam. 5:2, and in three other passages; קָטַמְתָּ Ruth 3:15 is Hiph. imper. fem. for קָטַמְתָּ, § 62. 2.

3. The vowel following א is in a few instances given to a preceding vowelless consonant, and the א becomes otiant or quiescent, § 57. 2 (3), קָטַמְתָּ Ps. 139:20 for קָטַמְתָּ, קָטַמְתָּ Jer. 10:5 for קָטַמְתָּ, קָטַמְתָּ imp. for קָטַמְתָּ, קָטַמְתָּ Eccles. 10:5 Kal part. fem. for קָטַמְתָּ, קָטַמְתָּ 1 Sam. 14:33 for קָטַמְתָּ, קָטַמְתָּ Neh. 6:8 Kal part. with suf. for קָטַמְתָּ, קָטַמְתָּ Ezek. 47:8 for קָטַמְתָּ; and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in קָטַמְתָּ Ex. 2:20 Kal imp. for קָטַמְתָּ and קָטַמְתָּ Cant. 3:11 for קָטַמְתָּ from קָטַמְתָּ.

4. Final א resumes its consonantal character upon the addition of suffixes קָטַמְתָּ, receiving (־) before ה, כּ, and בּ, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, קָטַמְתָּ, קָטַמְתָּ, קָטַמְתָּ, קָטַמְתָּ Pi. inf., טָמַמְתָּ, טָמַמְתָּ Kal inf. for קָטַמְתָּ, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, קָטַמְתָּ, קָטַמְתָּ Ps. 41:5, קָטַמְתָּ 1 Sam. 28:15, but קָטַמְתָּ Isa. 56:12. Tsere is rejected קָטַמְתָּ Neh. 2:13, 2 Chron. 1:10, or retained only in pause : קָטַמְתָּ Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for א, קָטַמְתָּ Ps. 60:4 for קָטַמְתָּ, קָטַמְתָּ Jer. 19:11 for קָטַמְתָּ, קָטַמְתָּ Ps. 4:7 for קָטַמְתָּ, § 3. 1. *a*, קָטַמְתָּ Jer. 49:10 for קָטַמְתָּ, קָטַמְתָּ 1 Kin. 22:25, 2 Kin. 7:12 for קָטַמְתָּ, קָטַמְתָּ Job 8:21 for קָטַמְתָּ.

2. Sometimes א remains, but the vowels are those of ל"ה forms, קָטַמְתָּ Ps. 119:101 for קָטַמְתָּ, קָטַמְתָּ Eccl. 8:12, 9:18, Isa. 65:20 for קָטַמְתָּ, קָטַמְתָּ 1 Sam. 22:2, Isa. 24:2, קָטַמְתָּ Eccl. 7:26, קָטַמְתָּ 1 Kin. 9:11, Am. 4:2 Pi. pret. for קָטַמְתָּ, קָטַמְתָּ Ps. 143:3 for קָטַמְתָּ, קָטַמְתָּ Jer. 51:34 for קָטַמְתָּ, קָטַמְתָּ 2 Kin. 2:21 for קָטַמְתָּ, קָטַמְתָּ Jer. 51:9 for קָטַמְתָּ, קָטַמְתָּ Job 39:24 for קָטַמְתָּ, קָטַמְתָּ Deut. 28:59 Hiph. pret. for קָטַמְתָּ, קָטַמְתָּ Ps. 135:7 Hiph. part. const. for קָטַמְתָּ from קָטַמְתָּ; to which may be added קָטַמְתָּ Ezek. 23:49. קָטַמְתָּ Jer. 50:20, with י inserted as in ל"ה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, פָּלַחְתָּ Ezek. 28:16 for מָלַחְתָּ, פָּלַחְתָּ 1 Sam. 6:10, נָשָׂה Ezek. 39:26, פָּלַחְתָּ 1 Sam. 25:33 for פָּלַחְתָּ, צָמַח Ruth 2:9 for צָמַח, רָכַלְתָּ Gen. 23:6 for רָכַלְתָּ, Job 5:18 for תְּרַפְּאֶנָּה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נָשָׂה Ps. 32:1 for נָשָׂה, נָבִיחַ Jer. 26:9 for נָבִיחַ, 1 Sam. 10:6, תְּנַבֵּחַ 1 Sam. 10:13, תְּנַבֵּחַ 2 Sam. 3:8, צָבִיחַ Isa. 29:7 for צָבִיחַ; מְקַנֵּה Ezek. 8:3 is by some interpreters thought to be for מְקַנֵּה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 166. 1. The 3 fem. preterite has the old ending תָּ, § 86. b, in חָטְתָּ Ex. 5:16 for חָטְתָּ, קָרְתָּ Deut. 31:29, Isa. 7:14, Jer. 44:23, חָבְתָּ Gen. 33:11 Hoph. from בּוֹא, נָפְלְתָּ Ps. 118:23 (נָפְלְתָּ Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in נָפְלְתָּה 2 Sam. 1:26, חָבְתָּה Josh. 6:17 for חָבְתָּה.

2. A feminine termination הָ, תָּ, or as in ל"ה verbs וָח, is occasionally added to the construct infinitive, e. g. Kal, טָמְאָה, יָרָאָה, שָׁנְאָה, קָרָא from קָרָא *to meet*, distinguished from קָרָא and קָרְאוּת Judg. 8:1 from קָרָא *to call*, מָלְאָה and מְלָאוֹת never מָלָא, שָׁנְאָה Prov. 8:13, with suf. חָטְאוּ Ezek. 33:12. Niphal, הִנְבְּאוּ Zech. 13:4. Piel, מְלָאוֹת and מִמָּא, קִנְאוּ 2 Sam. 21:2; מְשָׁאוֹת Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1:6 and הִמְצָא Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קָנָא, רָפָא, בָּרָא. Hiphil inf. abs.: הִשָּׂא, הִפְלִיא.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hhirik also occurs וַתִּקְרָא, וַתִּשָּׂא, וַתִּחַבֵּא, וַתִּזְעַק, וַתִּבְכֵּא, וַתִּבְכֵּא, once וַתִּבְכֵּא Ezek. 40:3, and once וַתִּבְכֵּא Neh. 8:2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, וַתִּהְיוּ Num. 23:24 but וַתִּהְיוּ Ezek. 29:15, so וַתִּהְיוּ, וַתִּהְיוּ, וַתִּהְיוּ; more rarely in the preterite, וַתִּהְיוּ.

§ 167. 1. The following are the only Pual forms which occur. Pret.: מְסֻלָּאִים, מְסֻלָּאִים, מְסֻלָּאִים, מְסֻלָּאִים, קָרָא, חָבְאוּ, הִפְּאוּ. Fut.: יִרְפָּא. Part.: מְרַפָּא, מְרַפָּא, מְרַפָּא, מְרַפָּא, with suf. מְרַפָּא.

2. The following are the only Hophal forms: Pret. הִחְבְּאוּ, הִחְבְּאוּ, הִחְבְּאוּ, הִחְבְּאוּ, Fut.: יִחְבְּאוּ, יִחְבְּאוּ, Part.: מִחְבָּא, מִחְבָּא, מִחְבָּא, מִחְבָּא.

3. For the anomalous forms, תְּבוֹאָתָה Deut. 33:16, תְּבוֹאָתָה Job 22:21, תְּבוֹאָה 1 Sam. 25:34 (K'thibh תְּבוֹאָה), see § 88 (sing. 3 fem.)

LAMEDH HE (ל"ה) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה , § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed ה_a .

In the futures and participles it stands for *ě*, and is pointed $\text{ה}_\text{ě}$.

In the imperatives it stands for *ē*, and is pointed $\text{ה}_\text{ē}$.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה , in the Hiphil and Hophal $\text{ה}_\text{..}$, in the Niphal and Piel $\text{ה}_\text{'}$ or $\text{ה}_\text{..}$. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹה .

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹה , occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָהוּ Ezek. 28: 17 as an alternate of רָאוּהוּ) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְוֹה Job 3: 25, the reduplicated forms of three verbs, נָאָהוּ , מָטַחְוֹה , הִשְׁתַּחֲוֹה , and the peculiar form, אַרְבָּעָהוּ Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, גָּלָה for גָּלִי . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י , will again form *e*. In the future this becomes *ě* (..) in distinction from the ending *ē* (..) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י , particu-

larly in prolonged or pausal forms, חֲסִיָּה, חֲסִי, יַחֲסִיּוֹן; it is, however, commonly rejected and its vowel given to the antecedent consonant, גָּלִי for גְּלִי, תִּגְלִי for תְּגִלִּי; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic הַ, § 86. b, גָּלְתָּ for גְּלִיתָ, to which is further appended the softened ending הַ, thus גָּלְתָּה, in pause גָּלְתָּהּ.

a. The הַ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as מְשֻׁלָּחָה, מְשֻׁלָּחָה, אִרְמָזָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the הַ as hardened from ה, גָּלְתָּה for גְּלִיתָה, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי, תִּגְלִי, מְגַלִּי, תִּגְלִי, מְגַלִּי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְתָּ, גָּלְתָּ from גָּלְתָּה, גָּלְתָּ from גָּלְתָּה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּה or גָּלְתָּה, and in pause גָּלְתָּה.

§ 170. The Lamedh He verbs will be represented by גָּלְתָּ to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	פָּלָה	נִפְלָה	פָּלָה
3 f.	פָּלְתָה	נִפְלְתָה	פָּלְתָה
2 m.	פָּלִיתָ	נִפְלִיתָ	פָּלִיתָ
2 f.	פָּלִיתְּ	נִפְלִיתְּ	פָּלִיתְּ
1 c.	פָּלִיתִי	נִפְלִיתִי	פָּלִיתִי
Plur. 3 c.	פָּלוּ	נִפְלוּ	פָּלוּ
2 m.	פָּלִיתֶם	נִפְלִיתֶם	פָּלִיתֶם
2 f.	פָּלִיתֶן	נִפְלִיתֶן	פָּלִיתֶן
1 c.	פָּלִינוּ	נִפְלִינוּ	פָּלִינוּ
INFIN. Absol.	פָּלַח	נִפְלַח	פָּלַח
Constr.	פָּלוֹת	הִפְלוֹת	פָּלוֹת
FUT. 3 m.	יִפְלֶה	יִפְלֶה	יִפְלֶה
3 f.	תִּפְלֶה	תִּפְלֶה	תִּפְלֶה
2 m.	תִּפְלֶה	תִּפְלֶה	תִּפְלֶה
2 f.	תִּפְלִי	תִּפְלִי	תִּפְלִי
1 c.	אִפְלֶה	אִפְלֶה	אִפְלֶה
Plur. 3 m.	יִפְלוּ	יִפְלוּ	יִפְלוּ
3 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
2 m.	תִּפְלוּ	תִּפְלוּ	תִּפְלוּ
2 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
1 c.	נִפְלֶה	נִפְלֶה	נִפְלֶה
IMPER. 2 m.	פָּלֵה	הִפְלֵה	פָּלֵה
2 f.	פָּלִי	הִפְלִי	פָּלִי
Plur. 2 m.	פָּלוּ	הִפְלוּ	פָּלוּ
2 f.	פָּלִינָה	הִפְלִינָה	פָּלִינָה
PART. Act.	פָּלֶה		מִפְלֶה
Pass.	פָּלוּי	נִפְלֶה	

THE VERBS.

[illegible]

§174. 1. Piel: Two verbs, נָצָה *to be becoming* and טָחָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נִצָּחַה Ps. 93:5, נָצָחוּ Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. מִטְּחִי Gen. 21:16. There are three examples of Hholem inserted after the first radical, §92. *b*, שׁוֹטְחִי Isa. 10:13 from שָׁטַח, the ש being an orthographic equivalent for ס, §3. 1. *a*, and in the infinitive, הִטּוֹ, הִטּוֹ Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּלִיתִי and גָּלִיתָ, קָוִיתִי, קָוִיתָ, once בָּלִיתִי, בָּלִיתָ and בָּלִיתָם, בָּלִיתָם.

3. Infinitive absolute: קָוָה and קָוָה, כָּלָה, נָקָה, עָלָה, הִטּוֹ, הִטּוֹ. The construct always ends in וָה with the exception of כָּלָה also כָּלוּהָ, and חָפָי Hos. 6:9.

4. Future: in אֶרְוֶה Isa. 16:9 from רָוָה, the second radical is doubled as ר, §153. 1, and the third appears as ו, §56. 3. *a*; אֶכְלֶה Ex. 33:3 is for אֶכְבֶּה, §63. 1. *b*. With Vav conversive: וְרָגַל, וְרָכַס, וְרָצוּ, וְרָצוּ, so in the first person singular, וָאֶכְלָה, וָאֶרְוֶה; once Pattahh is lengthened to Kamets, וָרָחֵץ 1 Sam. 21:14; so in pause, וָרָחֵץ Prov. 25:9.

5. The imperative has Seghol in a single instance, רָבֵה Judg. 9:29 and sometimes drops its final vowel גַּל, חַל, מֵן, נֵס, צו and צִוָּה.

6. Pual infinitive construct with suffix: עֲנֵהוּ Ps. 132:1.

§175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִגָּלָה and הִגָּלָה, הִפְלָה, הִפְלָה, הִרָאָה, הִרָאָה. Yodh may quiesce in Hhirik or Tsere, הִגָּלִיתִי, הִגָּלִיתָ, הִפְלִיתִי, הִפְלִיתָ. Yodh once remains as a quiescent in the 3 masc. sing., הִחָלִי Isa. 53:10, and once in the 3 masc. plur., הִמְסִיו Josh. 14:8 for הִמְסִיו, §62. 2.

2. The infinitive absolute has Kamets in הִרָבָה by way of distinction from הִרָבָה and הִרָבָה Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִקְצוֹת Lev. 14:43; לְהַשְׁאוֹת 2 Kin. 19:25 K'thibh is for לְהַשְׁאוֹת.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, וְיָדָה, וְיָדָה, וְיָדָה, וְיָדָה from וְיָדָה, וְיָדָה from וְיָדָה, וְיָדָה from וְיָדָה; commonly, however, Seghol is inserted between the concurring consonants, וְיָדָה from וְיָדָה, §111. 2. *a*, וְיָדָה, וְיָדָה, וְיָדָה, וְיָדָה, or Pattahh if one of the consonants is a guttural, וְיָדָה, וְיָדָה, וְיָדָה. Occasionally the final vowel remains, וְיָדָה 1 Kin. 16:17. 18:42, וְיָדָה Ezek. 23:19; once the radical י appears quiescing in Hhirik, הִמְחִי (2 masc. apoc. for הִמְחִי) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, וָאֶרְבָּה, וָאֶשְׁקָה, וָאֶכָּה and וָאֶהָה from נָכָה, וָאֶשְׁקָה from נָכָה.

4. The imperative is sometimes abbreviated, *הֲרִבָּה* and *הֲרִב*, *הֲרִבָּה* and *הֲרִב* for *הֲרִבָּה*, *הֲרִבָּה* and *הֲרִב* (accent on the ultimate) Ps. 39:14 is for *הֲרִבָּה*, the same word Isa. 6:9 is from *הֲרִבָּה*, § 140. 5.

5. Hophal infinitive absolute: *הֲרִבָּה* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *וּשְׁתַּחֲוֶה* *to worship*, fut. *וְשָׁחָה*, with Vav conv. *וּשְׁתַּחֲוֶה* for *וּשְׁתַּחֲוֶה*, § 61. 2, plur. *וּשְׁתַּחֲוִי*, infin. *הִשְׁתַּחֲוֶה*, and once with suf. *הִשְׁתַּחֲוֶה* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָּה* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav conversive: *וְהִתְחַלֵּךְ*, *וְהִתְחַלֵּךְ*, *וְהִתְחַלֵּךְ*, or with Kamets in the accented syllable, *וְהִתְחַלֵּךְ*, so always in pause, *וְהִתְחַלֵּךְ* Gen. 24:65.

4. The shortened imperative: *הִתְחַלֵּךְ*.

§ 177. 1. *הָיָה* *to be*, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *לְהִיּוֹת*, *בְּהִיּוֹת*, though without a prefix it is *הִיּוֹת*, once *יִהְיֶה* Ezek. 21:15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וְיִהְיֶה*, is for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הִיּוֹת* and *יִהְיֶה* Gen. 27:29 or *יִהְיֶה* Job 37:6, and in the participle *הִיּוֹת* Neh. 6:6, Eccl. 2:22, fem. *הִיּוֹת* Ex. 9:3.

2. *חָיָה* *to live*. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav conversive *וְיִחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חָיָה* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָה* Ezek. 43:27, *אָחָה* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָצָה* 2 Chron. 26:15, *חָבָא* Prov. 1:10 from *אָחָה*, *נָשָׂא* Deut. 33:21 from *אָחָה*, *רָצָה* 2 Chron. 16:12, *רָצָה* Lam. 4:1, *רָצָה* 2 Kin. 25:29, *רָצָה* Eccl. 8:1, *רָצָה* 2 Sam. 21:12 K'ri for *רָצָה*, *רָצָה* Hos. 11:7, Deut. 28:66 for *רָצָה*, § 56. 4, *רָצָה* 2 Sam. 11:24 from *רָצָה*; the vowels are those of Lamedh Aleph verbs in *רָצָה* Jer. 3:22 for *רָצָה*, 1 Kin. 17:14 for *רָצָה*, *רָצָה* Dan. 10:14 for *רָצָה*; and the full Lamedh Aleph form is adopted in *רָצָה* Hos. 13:15 for *רָצָה*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פֿ"א and לִ"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both עִ"ר and לִ"ה the ר is invariably treated as a perfect consonant, and the לִ"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a לִ"א verb may appear with a לִ"ה form, or an עִ"ר verb with an עִ"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁבַע means *to shut up* or *restrain*, and שָׁבַע means *to be finished*: yet a few שָׁבַע forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁבַע, but assimilated in inflection to the שָׁבַע paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from נטב; גר Kal pret. *to fear*, the fut. and imper. from גור; רק Kal pret. and inf. *to spit*, fut. from רקק; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פוצ; נקע Kal pret. *to be alienated*, fut. from נקע; שרה K. pret. *to be a prince*, fut. from שור; רבב Kal pret. and inf. *to be many*, fut. from רבה which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from חם, which is also used in the future; רצץ *to counsel*, borrows its Kal imper. from רוצ; רקץ Kal fut. *to awake*, pret. from the Hiphil of רוצ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by התנצב from נצב; שתה *to drink*, the causative is השקה from שתה; רבש from הורש is used as the causative of בוש *to be ashamed*, as well as הורש; הלך *to go*, derives many of its forms from הלך; רהב *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פרישו *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. יברסמנה *he*

shall waste it, Ps. 80:14. Pual pret. רִטַּשׁ *it freshened*, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִטַּשׁ; part. מִחֻסָּפִים *scaled off* or *resembling scales*, Ex. 16:14, מְכַרְבֵּל *clothed*, 1 Chron. 15:27. Hiphil pret. הִאֲזִיחוּ *they stank*, Isa. 19:6 for הִאֲזִיחוּ as נִצְמְדוּ for נִצְמְדוּ, derived from אָזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁמְאַלָה *I will turn to the left*, Gen. 13:9; הִשְׁמְאַלָה Isa. 30:21, part. מְשַׁמְאַלָה 1 Chron. 12:2 from שְׂמָאל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהִשְׁמָל 2 Sam. 14:19, הִשְׁמָלָה Ezek. 21:21. To these may be added the form, which occurs several times in the K'thibh מִחֻצְרִים 1 Chron. 15:24, etc., and מִחֻצְרִים 2 Chron. 5:12, for which the K'ri substitutes מִחֻצְרִים or מִחֻצְרִים. As it is a denominative from הִצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מִחֻצְצָרִים; the other, if a genuine reading, is probably to be read מִחֻצְרָרִים.

NOUNS.

THEIR FORMATION.

§181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a.*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטוי, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ĩ*, *õ*, and *ũ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ã*, מְעַט *a little* prop. *paucity*, דְּבַשׁ *honey*, גִּבּוֹר *man*; *ä*, אֶזְלָל *strength*, כְּתָב *writing*, שְׁאֵר *residue*; *ẽ*, שֵׁכָם *shoulder*, סִנְיָה *bush*; *ē*, רִלְלָה *howling*, כְּאַב *grief*, זֶאֱבָב *a wolf*; especially *z̄*, *õ*, and *ũ*, which occur with greater frequency than any others. When the first radical receives the vowel, *z̄* and *ũ* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּרָא *a valley*, שְׁוֵאָה *vanity*, חַטָּא *sin*, גִּרְהָה *spikenard*, קִשְׁטָה *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְוִיָּה, and in pause, § 65, אֶבְיָה, בְּרָהֱמָה.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ẽ*, § 60. 1. *a* (5), but occasionally *ã*, אֶצְבָּע *finger* for צֶבַע, אֶשְׁתֵּב *lattice*, אֶבְנֵט *belt*, אֶזְרוֹעַ and אֶזְרוֹעַ *arm*, אֶתְמול and אֶתְמול *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶלְיָל *emptiness*, שְׁכֹוֹל *bereavement*, עֶזְרוֹה *strength*, צֶדֶק *righteousness*, עֶזֶר *help*, גְּדֹלָה *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גִּבּוֹר *lord* from גִּבּוֹר *to be mighty*, אֶלְיוֹשׁ *man* from אֶלְיוֹשׁ *to be sick*, גְּבִיל *boundary*, נֶסֶךְ *libation* prop. *pouring out*, עֶמֶק *valley* prop. *depth*, חֶמֶץ *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. גִּבּוֹר and גִּבּוֹר *man*, לְבַטֵּחַ

and נִטָּע *plant*, פָּלֶא and פְּלִיא *prison*, בָּהֶן and בְּהֶן *thumb*, לָנָה and לְנָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַלְי and קָטַלְלָם. (4.) The fact that Segholates may arise alike from קָטַל and קָטַלָּה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֶבֶד *servant*, Aram. עֲבִיר, Arab.

عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פֶּא roots. Aleph, as a first radical, sometimes receives a long vowel (ֶ) instead of Sh'va (ְ), § 60. 3. c, אֱמֹן *fidelity* for אָמֹן, אֶזְרִי *girdle* for אָזְרִי.

עֵ Guttural and לֵ Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, לִטַּח *confidence*, לִשְׁמַע *hearing*, לִבָּה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, לִנְר *young man*, לִנְר *youth*, לִפְחַד *fear* but לִתְּ אֶהָל *tent*, לִתְּ אֶחָם *bread*.

פֶּי and פֶּן roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, יִבּוֹל *produce* for יְבּוֹל, יִסּוּר *familiarity* for יְסּוּר, יִשְׂיָה *elevation* for יְשְׂיָה, יִלְלָה *lamentation* for יְלְלָה, particularly in feminines and secondary derivatives; thus, יִחַמָּה, יִעָרָה, יִעָצָה, יִשְׁחָה drop an initial Yodh, and קִבְּהָ an initial Nun. Nun may also experience assimilation when it is a second radical, אִתָּה *anger* for אָנָּה, כִּוס *cup* for כָּנס.

עֵ and עֵ roots. In Segholates ו is preceded by Kamets עֵינִי (according to Kimchi עֵינִי in Ezek. 28:18) *wickedness*, עֵינִי *midst*, unless the last radical is a guttural, עֵינִי *space*; ו is preceded by Pattahh and followed by Hhirik, עֵינִי *night*, עֵינִי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as עֵינִי *brand* for עֵינִי, עֵינִי *island* for עֵינִי, עֵינִי *watering* for עֵינִי, § 53. 3.

לֵ roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סִנְהָ *bush*, בִּכְהָ *weeping*, חֲהָנָה *thought*. When ו appears as the radical, it prefers the form בִּכְהָ *weeping*, פִּרְיָה *fruit*, כֶּלִי *vessel*; ו retains its consonantal character in סִתְּוָה *winter*, שִׁקְוָה *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form o, § 62. 1, יִרְיָה (for d'yāu) *ink*, חֲאֹה *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שְׁחָה *swimming* for שְׁחָה, עֲהָה *emptiness*; the lexicon of Gesenius contains the forms מִרְיָה *garment*, קִצְיָה *end*, שִׁקְיָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מִרְיָה, קִצְיָה, שִׁקְיָה.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטיל, קטול, קטול.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 153. 1, קטן for קטן. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, קטן *Abib, the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*, Comp. § 201. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones. קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6:27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1:17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22:3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with \bar{i} , in which the radical \bar{i} quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*;

or with *a* which combines with it to form *ě*, שָׂדֵה, שָׂרֵי, שָׂה, and שָׂדֵה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרָק *mark* for מָרָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בֵּנָה, פֶּה *mouth* for פֶּהָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, עָנָו *meek*, or *ě*, שָׁנָו *secure*.

3. *The main vowel in the penult.*

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוּתָם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹעֵל *fox* prop. *digger*, בִּרְמָה *hammer* prop. *pounder*, הַיֵּלֵל *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, כּוֹבֵשׁ *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹעֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עוֹבֵב and עוֹבֵב *pipe*, גּוֹמֵץ *pit*.

c. ע" roots. The contraction of ע" and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע" roots are כּוֹב, כּוֹב, כּוֹב, כּוֹב, §183. b. Of these כּוֹב = כּוֹבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, כּוֹר *purity*, כּוֹב *multitude*, כּוֹב *integrity*, כּוֹב *yoke*; and כּוֹב = כּוֹבָב to the first species of dissyllables, embracing adjectives and concrete nouns, כּוֹב *perfect*, כּוֹב *feast*; while כּוֹב and כּוֹב may arise indifferently from either, כּוֹב *rottenness* is an abstract noun for כּוֹבָב, but כּוֹב *tender* is an adjective for כּוֹבָב, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; כּוֹב *heart* is the dissyllable כּוֹבָב, but כּוֹב *favour* for the monosyllable כּוֹב.

and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, כּוֹב, כּוֹב; כּוֹב, כּוֹב; כּוֹב, כּוֹב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, כּוֹב *strife*, כּוֹב *goodness*; the first pair

to the first species of dissyllables, *לָשׁ* poor, *זָר* proud, *אֵל* God prop. the mighty one; and the second pair may belong to either, *רִישׁ* = *רִישׁ* poverty, *רִיק* = *רִיק* empty, *אֵז* = *אֵז* strength, *טוֹב* = *טוֹב* good.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ī* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, *חֶלֶשׁ* very weak, *פֶּקֶחַ* seeing prop. (having eyes) wide open, *צַדִּיק* righteous, *גִּבּוֹר* mighty man, *חֲפוּז* full of grace, *רַחוּם* merciful.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, *אֶבֶר* husbandman, *דִּיג* fisherman, *דִּין* judge, *חֹרֵשׁ* (= *חֹרֵשׁ*) workman, *טָבַח* cook, *מַפֵּחַ* seaman (from *מַלַּח* salt), *סָבַל* bearer of burdens, *צַיֵּד* hunter, *קַשָּׁת* bowman, *גָּנֹב* thief, not a mere equivalent to *גֹּנֵב* one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form *קִטַּל* is applied to deformities and defects, physical or moral, *אֵלֶם* dumb, *גִּבּוֹן* hump-backed, *חֵישׁ* (= *חֵישׁ*) deaf, *עִוֵּר* blind, *פֶּסֶחַ* lame, *קָרַח* bald, *עִקֵּשׁ* perverse.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, *קִמְזוּשׁ* and *קִמְזוּשׁ* nettle prop. badly pricking, *קִיטוֹר* smoke, *שִׁיחֹר* the Nile prop. very black, *צִינּוֹק* prison, *כִּידוֹר* spark, *כִּידוֹר* battle, *נִיצוֹץ* spark.

d. The following double the third radical in place of the second, *פֶּרֶחַח* brood, *רִבְצָן* green, *שָׁאֵן* quiet, *נֶאֱחָה* comely from *נָאָה*, the last radical appearing as ו, § 169, *אֶמְלָל* feeble, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע"ע and more rarely ע"ו roots reduplicate the biliteral formed by their contraction, *גִּלְגָּל* and *גִּלְגָּל* wheel prop. roller, *חֲתָחָה* frightful, *זִרְזִיר* girt, *קִרְקַר* crown of the head prop. dividing (the hair); so fem. *חֲלָחָה* severe pain, *טִלְטֵלָה* casting down, *גִּלְגָּלָה* skull, and plur. *סִלְסִלוֹת* baskets, *טוֹרְטוֹר* turning

upside down from עָוָה = עוּוּ, לוּלָאוּת (sing. לוּלֵא) *loops* and לוּלִים (sing. probably לוּלֵה = לוּלִי) *winding stairs* from לוּה = לוּוּ; a root לוּל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצֹל (const. צִלְצֹל) *cymbal* prop. *tinkling*, עֲרָעַר and עֲרוּעָר *stark naked, totally destitute*, קִלְקֵל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כּוֹכַב *star* for כִּבְכָב, טוֹטְפוֹת *bands worn on the forehead* for טַפְטְפוֹת (with the ending וֹן added) *ignominy* for קִלְקִלוֹן, טַפְטְפוֹת *Babylon* for בִּלְבָל, or its assimilation to the succeeding consonant, כִּכָּר *something circular, a circuit* for כִּרְכָר. The second member of the reduplication suffers contraction or change in שֶׁרֶשֶׁת *chain* for שֶׁרְשֶׁת and כִּרְכַּע *floor* for כִּרְכָּר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲפָק *folding the hands*, שְׁלִים *retribution*, שְׁקִיץ *abomination*, and in the plural כְּפָרִים *atonement*, פְּקִידִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְהַוָּה *melting* from הָוָה, הִפְלִיחַ *cessation* from the עוּ root פָּוַג, Niphal נִפְתְּחוּלִים *wrestlings*: נִחְוָמִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. ע"ע roots reduplicate the biliteral to which they are contracted, חֲרָחַר *inflammation*, שֶׁשֶׁשִׁים *delight*.

c. A few roots, which are either ע"ו or ע" guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְצוֹן *thorn-hedge*, פֶּאֲרוֹר (= פֶּאֲרוֹר) *ruddy glow*, תְּמִירוֹת *upright columns* designed for way-marks, שִׁעְרוֹרָה *horror*, נִאֲפוֹתִים *adulteries*, גִּבְעָנִים *ridges*, also with *ō* or *ē* in the last syllable, נִיחָה *acquiescence*, נִהָלָה *pasture*, חֲכִילִי (שִׁפְרוֹר K'thibh) *tapestry*, סִגְרוֹר *shower*, בְּמִירָה *obscuration*. שֶׁפְּרִיר (K'thibh) *tapestry*, חֲכִילִי *dark*. The concurrence of consonants is relieved in שֶׁפְּלוֹל (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקִיחָה *complete opening*, יְפִיפִיָּה *very beautiful*, or more particularly repetition, חֲקִלְקֵל *twisted* prop. *turning again and again*, חֲקִלְקֵל *slippery*, עֲקִלְקֵל *crooked*, פְּתִלְתֵּל *perverse*, אֶסְפָּסָה *mixed multitude* prop. *gathered here and there*, חֲבִרְבִּירוֹת *spots or stripes*, חֲפִרְפִּירוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַרְמִיָּם *reddish*, יִרְקָק *greenish*, שְׁחָרָחַר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצִצְרָה *trumpet* for חֲצִצְרָה, and probably עֲזֹזֵל Lev. 16 : 8 for עֲזֹזֵל.

b. פִּי roots drop their initial radical, הַבְּהִיָּם *gifts* from הָהָב, רִצְאֵם *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכֹז *utterly deceitful*, אֲכֹז *violent*, אֲיָרֵן (= אֲיָרֵן) *perennial*, אֲזָנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשֻׁמָּן *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהִירָה *declaration*.

a. This form corresponds with أَفْتَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִרְבֵּל (= אֲרִבֵּל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתָּה Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצַּלְתָּה *deliverance* from נָצַל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מְסֻבָּב, תְּבִלָּל, תְּאֻשָּׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, מֵאֵכֶל *food*, מֵטֵעַ *planting*, מֵשׁוֹר *saw*, הַחֲמִס *a species of bird*, רֵהֶלֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , § 63. 1. *b.* מְחֻקֵּר *depth*, מְרֻכָּב *chariot*, מְלֻקָּחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבֵּחַ, מְסַפֵּן, מְסַפֵּר, מְלֻקָּח, מְשֻׁקָּה. A few words have \bar{a} in the ultimate, מְחַלֵּל *harp*, מְחַנֵּק *strangling*. The insertion of Daghest-forte separative in the first radical is exceptional, מְקַדֵּשׁ Ex. 15: 17, מְמַרְרִים Job 9: 18, מְמַגְרֹחַ Joel 1: 17.

b. פִּי roots. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מִישָׁר *rectitude*, הַיֵּדֵשׁ *new wine*, הַיָּמִן *south*, or as י resting in Hholem or Shurek, מוֹעֵד *appointed time*, מוֹסֵר *correction*, הַיָּשׁוּב *sojourner*, הַיָּגוּעַ *sorrow*. In a few instances it is rejected, הַיָּלֵל *world*, or assimilated to the following radical, מֵצֵד *bed*, מֵדָע *knowledge*.

עִי and עִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מָתָם *sound place*, תְּהוֹם *ocean*, יָקוּם *living thing*, or more commonly a pretonic Kamets or Tsere, מְאֹר *luminary*, מְדוֹן, מְדוֹן and מְדוֹן *strife*, מְרוֹץ *race*, הָרִיב *adversary*. The feminine form is almost always adopted after ת, הַשְּׁוֹעָה *salvation*, הַיָּדוּמָה *oblation*.

עֵצ roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{e} or \bar{o} , § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מָכַס *tribute* for מִכָּס, מִמֶּר *bitterness* for מִמֶּר, הַבֵּל *defilement* for הַבֵּל, מִרָּה *fear* for מִרָּה, הָרֵן *mast* for הָרֵן; more frequently it receives a pretonic Kamets or Tsere, מִסָּה *covering*, מִגֹּן *shield*, מִצְוֹ *fortress*, מִצָּר *anguish*. In מִשָּׁק *running*, the short vowel of the perfect root is preserved by means of Daghest-forte in the first radical. ת is almost always followed by the feminine ending, תְּהֵלָה *folly*, תְּחִלָּה *beginning*, תְּפִלָּה *prayer*.

לִי roots. The ultimate has ה, מְדוּלָה *disease*, מְרֻעָה *pasture*, which is apocopated in a few words, מִעַל *lifting up*, מִעַל *higher part*, מִעַן and מִעַן *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c.* מְעֻלָּה *ascent*, מְצֻוָּה *commandment*, הַמְּקוֹה *hope*, הַמְּלָאָה *weariness*. Before the feminine termination ת the final radical appears as quiescent י or ו, הַרְבִּיחַ *interest*, הַזִּנְיָה *whoredom*, הַחֲנִינִי *encamping*, מְרֻעָה *pasture*. Yodh is retained as a consonant after \bar{u} , מְחֻלָּיִים *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מְשִׁבֵּל *didactic psalm prop. instructor*, מִפֹּל (from נָפַל) *chaff prop. what falls off*.

2. The instrument *by which* it is done, מִמְּתֵחַ *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשּׁוֹר *saw* from יָשָׁר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְיָץ *lair*, מִלְכָּן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדָּוָה *sickness*, מִשְׁגָּה *error*, מִיֶּשֶׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מֵאֵל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקִיָּה *booty* from לָקַח *to take*, מִשְׁמֵנִים *fat things* from שָׁמֵן *to be fat*, מִצֶּרֶךְ *that which is small*, מִרְחָק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מֵאֵלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמָּכָר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֹט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְהָר *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּכְרִיךְ *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְחִיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹר *bitterness*, תִּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרִמְיָה *fraud*.

CLASS IV.—Nouns formed by affixes.

§193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרַי *after*, רִאשׁוֹן *first* from רִאשׁ *head*, תִּיכוֹן *middle* from תִּכּוֹן *midst*, נְחֹשֶׁתַּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִוְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדּוֹן and אֶבְדָּן *destruction*, פָּרְדּוֹן *dominion*, כִּשְׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבָּתוֹן *a great sabbath*, זָר *proud*, זָרוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יִשְׁחִירֵן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination יֹן has no further meaning than to make of the word a proper name, comp. זִבְלִיָּן. See Alexander on Isaiah 44:2.

b. ך is occasionally affixed with the vowel ẽ, גֶּרֶן *axe*, צֶפֶרֶן *nail*.

c. A few words are formed by appending ם, e. g. פֶּדְיוֹם *ransom*, סֶלֶם *ladder* from סָלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרִמָּל *garden* from בָּרַם *vineyard*, גִּבְעֹל *calyx or cup of a flower* from גָּבַיַּע *cup*, קֶרֶס *ankle* from קָרַם *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, עֲרֵפֶל *thick darkness* from עָרַיַה *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קְהָתִי *Kohathite*, גֶּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפּוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרָזִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִיִּים; to a few adjectives, אֲכָזִרִי and אֲכָזֵר *violent*, אֲוִלִי and אֲוִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from י + לִפְנֵי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ת takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or נ is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final י combines with the appended י into ם, § 62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. חֲוִרִי *white stuffs*, דְּוִרִי *basket*, לוּלִי *loop*, and perhaps חֲלוּנִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, בִּילִי which Gesenius derives from נָכַל and takes to mean *cunning*; if, however, it is derived from בָּלָה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָב *scorpion*, גִּזְזָר *treasurer*, חֲרִמָּשׁ *sickle*, גִּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֲנָמֶל *frost*, סְמִידָר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלִמִישׁ *flint*, עֲבָבִישׁ

spider, פִּלְקָנֶשׁ and פִּלְקָנֶשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֵטְבָה *bat*, סִנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגְמָן *purple*, צִפְרֹדֶעַ *frog*, שֵׁעִטָּל *cloth*, אַחֲשֵׁתָרִן *mule*, אַחֲשֵׁדֶרֶץ *satrap*.

3. Compound words are few and of doubtful character, צִלְמוֹת *shadow of death*, מְאוֹמָה *anything* prop. *what and what*, בְּלוֹמָה *nothing* prop. *no what*, בְּלִיעַל *worthlessness* prop. *no profit*, מְאִפְלִיָּה *darkness of Jehovah*, שִׁלְהַבְתִּיהָ *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תַּ, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תַּ, which was either attached directly to the word, קִטְלַת which, by § 61. 2, becomes קִטְלָה, or added by means of the vowel *a*, קִטְלָה or קִטְלַת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְלָה. The termination תַּ or תַּ is still found in a very few words, בִּרְקָתָה *emerald*, קֶאֱתָה *pelican*, שְׂפָצָה *company* 2 Kin. 9:17, מֶחָרָתָה *tomorrow*, מִנְחָתָה *portion*, קֶצֶתָה *end*, Josh. 13:13, and the poetic forms, זִמְרָתָה *song*, נַחֲלָתָה *inheritance*, עֲזָרָתָה *help*, פְּרִיָּתָה *fruitful*, שְׁנָתָה *sleep*. Two other words, חַיָּתָה Ps. 74:19 and נְגִינָתָה Ps. 61:1, have been cited as additional examples, but these are in the construct state, which always preserves the original תַּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹעָתָהּ, רִשְׁוֹעָתָהּ, חִרְתָּהּ.

c. The feminine ending הַ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic הָ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּצְרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, קִפְדָּה *destruction* Ezek. 7:25, רֶחֱמָה *vulture* Deut. 14:17, שָׁפְלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in תִּשָּׂא *threshing* Jer. 50:11, תִּהְיֶה *terror* Isa. 19:17, חֲמָא *wrath* Dan. 11:44, לִבְיָא *lioness* Ezek. 19:2, מַטָּא *mark* Lam. 3:12, מָרָא *bitter* Ruth 1:20, קִרְחָא *baldness* Ezek. 27:31, שָׁנָא *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be זָרָא *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָא cognate to זָרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in e appears in זֹנֶה Isa. 59:5 and עֶשְׂרֵה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, καλόν, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is הָ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.* אִתּוֹן *she-ass.* פִּרְלָגֶשׁ *concubine.* שִׁלָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בֶּהֶן <i>thumb.</i>	יָרֵךְ <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנֵּף <i>wing.</i>	צִלְעַת <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵחָ <i>brazier.</i>	כּוֹס <i>cup.</i>	לִישָׁה <i>Great Bear.</i>	צֶהָר <i>light.</i>
אֲשׁוּר <i>footstep.</i>	כֶּבֶד <i>circuit.</i>	עֶרֶשׁ <i>couch.</i>	צִלְעַת <i>side.</i>
בְּאֵר <i>well.</i>	נֹהָר <i>brightness.</i>	עֲשָׂה <i>workmanship.</i>	רְבּוּאָה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	פֶּתַח <i>morsel.</i>	תֵּבֵל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	פַּעַם † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּוֶּן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵל <i>fleet.</i>	זָקֵן <i>beard.</i>	* מִטָּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רֹחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נֶפֶשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* בִּגְדֵי <i>garment.</i>	יָתֵד <i>peg.</i>	† סֹלֶת <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבֹד <i>cloud.</i>	* שִׁבְטָה <i>sceptre.</i>
גִּיר <i>wall.</i>	בַּר <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּיאָה <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֶּן <i>garden.</i>	* לֵב <i>heart.</i>	עָרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹמוֹת <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* תִּימָן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* תַּעֲרָה <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פֶּר* *bullock*, *פָּרָה* *heifer*, *צִיָּג* *calf*, fem. *עִזָּה*, *פֶּבֶשׁ* *lamb*, fem. *כִּבְשָׂה*, or being represented by a word of different radicals, *חֲמוֹר* *ass*, fem. *אֲחוּר*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גִּמְלָה* *camel*, *בָּקָר* *cattle*, *צִפּוֹר* *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* *dog*, *זֵאֵב* *wolf*, *שׁוֹר* *ox*, are masculine, *אַרְנֶבֶת* *hare*, *יוֹנָה* *dove*, *רֵחַל* *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* *Edom*, *מוֹאָב* *Moab*, *יְהוּדָה* *Judah*, *מִצְרַיִם* *Egypt*, *כַּשְׁדִּים* *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּחָה* *governor*, *בִּנָּה* *colleague*, *קָהָלָה* *preacher*, and of collectives (comp. *humanity* for *man-kind*), *דָּג* *a fish*, *דָּגָה* *fish*, *עָנָן* *a cloud*, *עֲנָנָה* *clouds*, *עֵץ* *a tree*, *עֵצָה* *timber*, *אֲרִיָּה* *a traveller*, *אֲרִיָּה* *caravan*, *צִלְעָה* Zeph. 3:19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* *wickedness*, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, *חָרָפָה* *shame*, *עֲצָלָה* *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, *צִדְקָה* *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צִדְקָה* *rightness*, *אֲפֶלְהָה* *darkness*, equivalent to *אֶפֶל*, *נִגְהָה* (= *נִגְהָה*) *brightness*, *יְשׁוּעָה* (= *יֵשׁוּעַ*) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֲפֶלְהָה* *dark*, *אֲפֶלְהָה* *the dark*, *τὸ σκοτεινόν*, *יְשׁוּעָה* *the being saved* from *יְשׁוּעַ*, *פְּלִיטָה* *justice* from *פָּלִיט* *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* *king*, *מְלִיכָה* *kingly office* or *sway*, *נָבִיא* *prophet*, *נְבוּאָה* *prophecy*, *כֹּהֵן* *priest*, *כֹּהֲנָה* *priesthood* or *priestly duty*, *רֹכֵל* *merchant*, *רֹכֶלָה* *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִיָּר *blind*, עִוְרָה *blindness*, גִּבַּח *having a bald forehead*, גִּבְחָה *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאת *sin*, בִּלְחָה *terror*, קִלְסָה *scoffing*, חִלְחָלָה *anguish*, or to those which have a prefixed letter מ, מַהפֶּכֶה *overthrow*, מִמְשָׁלָה *dominion*, מַהוּמָה *confusion*, or particularly ת, תְּשׁוּעָה *salvation*, תְּעוּדָה *testimony*, תְּקוּהָה *hope*, תְּלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילִיָּה *judgment*, עֲלִילִיָּה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֲרִית *remnant*, the termination וֵה being often found in place of יֵה, 2 Chron. 26:21 K'ri, חֲפִשׁוֹת *K'thibh, disease* prop. *freedom* from duty, חֲפִשִּׁי *free*, חֲבִלְלוֹת *redness*, חֲבִלְלִי *red*, מְרִירוֹת *bitterness*, מְרִירִי *bitter*, כְּבִדָּה *heaviness*, אֶלְמָנוֹת *widowhood*, and occasionally וֵה, חֲכָמוֹת *wisdom*, הוֹלָלוֹת *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, תַּיְחַד-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיַּת הָאָרֶץ *beast viz. that of earth*, and מַלְכֵי-צֶדֶק (which may be for מַלְכוֹ as the plural ending ים for ום, § 199. e), is equivalent to מֶלֶךְ הָאֵל *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to \bar{e} which it has experienced at the end of the word, comp. § 101. 1. a. אֶלְמָנוֹת *widowhood* prop. *the state of a widow*, אֶלְמָן *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination וֵה is superimposed upon י, viz.: אֶבְרִיּוֹת, קוֹמְמִיּוֹת, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יֵה or וֵה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or ו is there the final radical softened to a vowel, § 168, as שְׁבִיָּה or שְׁבוּיָה *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֶזְרִי *fleet*, אֶנְיָה *ship*, שֵׁצֵר *hair*, שֵׁצֵרָה *a hair*, עֲבִי *swarm*, עֲבִיָּה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother*, אֶמְפּוֹלִיס *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part, extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§199. There are three numbers in Hebrew, the singular (לְשׁוֹן יָחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִם *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, §11.1. *a*, פָּרַאת Ezek. 31:8, בָּצַאת Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְכֵּי oftener than מַלְכִּים in the book of Job, מַלְכֵּי Prov. 31:3, רָצִין 2 Kin. 11:13, עֵינֵי Mic. 3:12, שְׁוֹמְרֵי Lam. 1:4, חֲטָיִן Ezek. 4:9, רָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי, כְּרִי 2 Sam. 8:18, שְׁלִישי 2 Sam. 23:8, and הַצִּי 1 Sam. 20:38 K'thibh (K'ri חֲצִים), are singulars used collectively; עֲמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רַמּוֹנִי Cant. 8:2, are in the singular with the suffix of the first person; מִנִּי Ps. 45:9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּאֲלִי Ps. 22:17 is not for פָּרִים *piercing*, but is the noun אֶלֶף with the preposition כ *like the lion*, §156.3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and שָׂרֵי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרֵי 2 Chron. 33:19, which is probably a proper name, and גִּבִּי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שָׂרֵי = טָהָה. חוֹרֵי Isa. 19:9 is a singular with the formative ending י, §194. *b*; חַלּוֹנֵי Jer. 22:14 and חַשׁוּפֵי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלּוֹנִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַשׁוּפֵי, the diphthongal *e* being resolved into *ay*, comp. §57.2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרָה, which, however, never occurs. The divine name שָׂרֵי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, §201.2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלָתוֹת. So, כִּסֵּי *pillow*, קֶשֶׁת *bow*, שִׁקָּה *trough*, הַלִּיט *spear*, אֶלְמְנוּת *widowhood*, בְּרִיחוּת *divorce*, הַזְנוּת *whoredom*, שִׁפָּה *lip* pl. שִׁפְתוֹת. To these must be added שְׁחִית, provided it be derived from שָׁחַ in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַ, when the final ה will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ום, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, וְקָטְלוּ or וְקָטְלוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *z* or *e*, אָהָם, סוֹסִים, הֵם: the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בְּנֵה and בֹּס for בְּנִים, the resulting form will be וִה, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ם, which is joined to words by the connecting vowel ו, may perhaps be related to מָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending ם, or ם' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8: 5, so that וְיָקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܝܬܝܡ = וְיָקָם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִה in the plural, some feminines take ים, and some of each gender take indifferently ים or וִה.

a. The following masculine nouns form their plural by adding וִה: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father</i> .	* אֶרֶח <i>path</i> .	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
אָבֶן <i>bowl</i> .	אֶרְמוֹן <i>palace</i> .	פֶּלֶא <i>floor</i> .	חֲלֹם <i>dream</i> .
אֹיֵב <i>familiar</i>	אֶשְׁכָּל <i>cluster</i> .	הָרָבֶן <i>goad</i> .	חֲשָׁבוֹן <i>invention</i> .
רוּחַ <i>spirit</i> .	בֹּר <i>pit</i> .	זָב <i>tail</i> .	שֵׁפַח <i>handbreadth</i> .
אֹצֵר <i>treasure</i> .	גָּג <i>roof</i> .	חֲוֵץ <i>street</i> .	כִּסֵּא <i>throne</i> .
* אֹת <i>sign</i> .	גִּזְלָה <i>lot</i> .	חֶזֶה <i>breast</i> .	לִיטָה <i>tablet</i> .

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנְהָר <i>tube.</i>	רְתוּק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שֻׁלְחָן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מַעֲשֵׂר <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	שׁוֹפָר <i>trumpet.</i>
* מִצֵּד <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שֵׁת <i>pillar.</i>
* מְקוֹם <i>place.</i>	פֹּרֵעַ <i>leader.</i>	קָרֵב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַטֵּל <i>staff.</i>	* צָבָא <i>host.</i>	* רְחוֹב <i>street.</i>	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶם <i>spelt.</i>	פִּשְׁתָּה <i>flax.</i>
אֵלֶּה <i>terebinth.</i>	חֵץ <i>law.</i>	לִבְנָה <i>brick.</i>	פֶּתַח <i>morsel.</i>
אַקְמִלְנוּת <i>widowhood.</i>	זְמוּרָה <i>branch.</i>	מִלָּה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נְמִלָּה <i>ant.</i>	שֵׁעֶרֶת <i>barley.</i>
גַּחְלִית <i>coal.</i>	חֶטֶה <i>wheat.</i>	סָאָה <i>measure.</i>	טַבַּלַּת <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	טַחַח <i>acacia.</i>
הֶבְלָה <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תַּאֲנָה <i>fig.</i>
הַבּוֹרָה <i>bee.</i>	† פֵּד <i>pitcher.</i>	פִּלְגֶשֶׁת <i>concubine.</i>	

Also בִּרְצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים, or ות :

MASCULINE NOUNS.

אֵרֶץ <i>porch.</i>	לֵב <i>heart.</i>	מַעְדָּן <i>delicacy.</i>	פְּרִץ <i>breach.</i>
אֵלִי <i>lion.</i>	מְאוֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צַוְאֵר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זָבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסָר <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשָׁב <i>seat.</i>	סֶה <i>basin.</i>	שָׂדֶה <i>field.</i>
יַעַר <i>forest.</i>	מִזְרָק <i>bowl.</i>	עֲוֹן <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
כִּיּוֹר <i>laver.</i>	מַכְאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תַּעֲנוּג <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מַסְמֵר <i>nail.</i>		

FEMININE NOUNS.

אִרְמָה <i>terror.</i>	אַשְׁרֵשָׁה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פֶּרֶסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁתָּה <i>Astarte.</i>	צִרְמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	תְּנִיחַ <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אַחֲלָלוֹת, אַחֲלָלִים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מִטָּה <i>rod.</i>	עֶצָם <i>bone.</i>
בְּגָד <i>garment.</i>	חֵצֵר <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גֵּב <i>rim.</i>	כֶּפֶר <i>circle.</i>	סִר <i>thorn.</i>	פֶּה <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	צִלָּה <i>side.</i>
זְרוּעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֲבָרָה <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּפָרִים is used of round masses of money, *talents*, כֶּבֶדוֹת of bread, round *loaves*; סִירִים *thorns*, סִירוֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. §198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנוֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, §199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, עֲזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אָבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אָחוֹת *sister*, חֹמֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, §198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אָב assumes in the plural, comp. פְּרִעֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, §198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹר *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵים *bowels*, מַתִּים *men*, מְרָאֲשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָים *love*, רַחֲמִים *mercy*, תְּהוֹבִלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלוֹת *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלֻאָה and מְלֻאִים *setting of gems*.

b. The form קְטוּלִים is adopted by certain words which denote periods of human life, נְכוּרִים *childhood*, עֲלֻמִּים *youth*, בְּחֻרִים *adolescence*, בְּתוּלוֹת *virginity*, פְּלוּלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרָהִים Eccles. 12 : 1, אֱדֹנָיִם Eccles. 5 : 7, עֲשֻׁרָה Isa. 54 : 5, קְרוֹשִׁים Hos. 12 : 1; also, אֱדֹנָיִם (rarely with a plural sense) *lord*, בָּעֲלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*, *לֵד* *hand* du. *דְּלָת*, *door* du. *שִׁפְתַּיִם*, *lip* du. *שִׁפְתַּיִם*.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, *אָזְנַיִם* *ears*, *אַפִּיִם* *nostrils*, *קַרְנֵי* *horns*, *כַּנְפֵּי* *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, *נַעֲלָיִם* *pair of shoes*, *מֵאזְנַיִם* *pair of scales*, *מְלָקָחַיִם* *pair of tongs*, *דְּלָתַיִם* *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, *יְוֵמַיִם* *period of two days*, *בִּדּוּם*, *שְׁבַעַיִם* *two weeks*, *fortnight*, *שְׁנָתַיִם* *two years*, *בִּינְיָוּם*, *שְׁנֵי מִסֵּרִים* *two measures*, *כַּפְרַיִם* *two talents*, *דְּרָכַיִם* Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), *נְהַרַיִם* *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals *שְׁנַיִם* *two*, *כַּפְּלַיִם* *double*, *מֵאתַיִם* *two hundred*, *אַלְפַיִם* *two thousand*, *רַבּוּתַיִם* *two myriads*, *שִׁבְעָתַיִם* *sevenfold*, *כָּלְאֵים* *of two sorts*.

5. A few abstracts, in which it expresses intensity, *עֲצִלְתַּיִם* *double-slothfulness*, *מִרְתַּיִם* *double-rebellion*, *צְהָרַיִם* *double-light*, i. e. noon, *רְשָׁעִימַיִם* *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, *שְׁלֹשׁ הַשָּׁנִים* 1 Sam. 2 : 13 *the three teeth*, *אַרְבַּע כַּנְפֵּי* Ezek. 1 : 6 *four wings*, *שֵׁשׁ כַּנְפֵּי* Isa. 6 : 2 *six wings*,

עֵינָיִם זֶכְר. 3:9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-בְּרָכָיוּם *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, בְּרָנִים *horns*, קַרְנוֹת *horns* of the altar, כַּנְּפִים *wings*, כַּנְפוֹת *extremities*, בְּתָפִים *shoulders*, בְּתָפוֹת *shoulder-pieces* of a garment, עֵינָיוּם *eyes*, עֵצָיוּם *fountains*, רַגְלָיוּם *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שַׁפְתָּיוּם and שַׁפְתוֹת *lips*, יָדָיוּם and יָדוֹת *sides*, יָרְכָיוּם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמָיוּם *double walls*, לִיחֹת *boards*, לִיחָיוּם *double boarding* of a ship, גִּדְרָיוּם name of a town in Judah, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁלִיחַ Dan. 5:9 from the singular שִׁלַּח. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual יִם, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדַבֵּר, מְדַבֵּרָה.

Moabite, מוֹאָבִית *Moabites*, מוֹאָבִים *finding* fem. מִצָּאָה, *sinner*, חַטָּאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{u} to \bar{e} , § 63. 2. *a*, from \bar{e} or \bar{i} to \bar{e} , or in a few words to \bar{e} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. נִשְׁבָּרָה *broken* fem. נִשְׁבָּרָה, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֶכֶת *going* fem. הֹלֶכֶת, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחֹשֶׁה and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעַ, מִגִּיעַ *touching* fem. מִגִּיעַ.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָצָה, עָזָה and לָהּ verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, מִתָּה for מִתָּה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָדָה *one*, 1 Kin. 1:15 for מְשִׁיבָה *ministering*, מְשִׁיבָה Mal. 1:14 for מְשִׁיבָה *corrupt*, מִחֲבָתָה for מִחֲבָתָה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in הַשּׁוּמָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח brother, אָח father-in-law are formed אָחוּת *sister*, אָחוּת mother-in-law, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּלָאָה *difficult* Deut. 30:11 is for נִפְּלָאָה from נִפְּלָאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וּת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *ירך* *thigh* du. *יָרַכְתָּ*, *שלם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמוֹת*; *הלך* *going* fem. *הִלְכָּה*, pl. *הִלְכִּים*, f. pl. *הִלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֹשִׁים*, *רִבְעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגִדָּה* Jer. 3:8, 11, *מִשְׁבַּלָּה* Ex. 23:26, *נִטְרָה* Cant. 1:6, *שׁוּמְמָה* Isa. 54:1, and frequently with the pause accents, § 65, e. g. *רוֹלְדָה* Isa. 21:3, *שׁוּמְמִים* Lam. 1:16, *שׁוּמְמוֹת* Isa. 49:8, *אֲבִנְיָתִים* Ex. 28:40, *סִנְיָרִים* Gen. 19:11, 2 Kin. 6:18 (once with Tiphha), *צִנְפִּיָּה* Isa. 2:20, *פְּרִדְיָה* Eccles. 2:5, *מוֹמְרוֹת* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מִהְפָּכָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *תּוֹעֲבָה* *abomination*, *מִשְׁעָנָה* *staff*, *מְכַשְׁפָּה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵעַל* *wild-goat*, fem. *רֵעֵלָה*, *רֵעֵן* *ostrich*, fem. *רֵעֵנָה*, *ירך* *thigh*, fem. *יָרַכָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּנְתָּה*, § 205. b; so *מוֹלֵג* *fork* pl. *מוֹלְגוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבֵן* *white*, fem. *לִבְנָה*, pl. *לִבְנִים*, f. pl. *לִבְנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצֻרוֹת*, only disappearing in a few exceptional cases, *שֵׁצֶר* *hair*, fem. *שֵׁצֶרָה*, *שִׁקְוִי* *quail*, pl. *שִׁקְוִיִּם*, *מִגְרֵשׁ* *pasture*, pl. *מִגְרֵשִׁים* once *מִגְרֵשׁוֹת*, *מִגְרֵשׁוֹת* and *מִגְרֵשׁוֹת* *fords*, *כֶּסֶף* *talent* du. *כֶּסֶפֶיךָ* but in pause *כֶּסֶפֶיךָ* *river* du. *נְהַרִים*. The *לָא* participles, *נִבְאָה* *prophesying* pl. *נִבְאִים*, *נִטְמָא* *polluted* pl. *נִטְמָאִים*, *נִמְצָא* *found* pl. *נִמְצָאִים* adopt the vowels of *לָא* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְאָה* Ezek. 13:2, *נִמְצָאִים* Ezr. 8:25. The foreign word *פְּרָבֶר* *suburbs* forms its plural irregularly *פְּרָבֶרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), *מָגוֹר* *terror* pl. *מָגוֹרִים*, *מְצוֹן* *habitation* pl. *מְצוֹנִים*, *מְהוּקָה* *sweet* fem. *מְהוּקָה* pl. *מְהוּקִים*, *צוּק* *distress* fem. *צוּקָה*, *מְלוֹן* *lodging* fem. *מְלוֹנָה*, *מְנוּחָה* *flight* fem. *מְנוּחָה*, *מְנוּחָה* *rest* fem. *מְנוּחָה*, *מְנוּחָה* *fortification* fem. *מְנוּחָה*, *עֶמֶק* *deep* fem. *עֶמֶקָה* Prov. 23:27 and *עֶמֶקָה*, *רְחוֹק* *remote* fem. *רְחוֹקָה*.

chain pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צָפֹר bird pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגָּלֶת *skull*, by the substitution of the plural ending וֹת for יָה, § 199, becomes גִּלְגָּלוֹת, מַחְלָקָה *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּתֹנֶת *coat* pl. כְּתֹנֶת, שִׁבְלֶת *ear of corn*, pl. שִׁבְלִים; in two instances a pretonic Kamets is inserted, בַּצָּרָה *drought* pl. בַּצָּרוֹת, עֲשֵׂתָרֶת *Astarte* pl. עֲשֵׂתָרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנֵק) pl. יוֹנָקוֹת, אֵפֶסֶת *epistle* (from אֵפֶס) pl. אֵפֶסוֹת, אֶגְרוֹת *pl.* אֶגְרוֹת, מַאֲכָלָה *knife* (from מַאֲכָל) pl. מַאֲכָלוֹת, אֶדְמָדָמָה *reddish* (from אֶדְמָדָם) pl. אֶדְמָדָמוֹת, מִיִּנְיָקָה *nurse* (from מִיִּנְיָק) pl. מִיִּנְיָקוֹת, קִשְׁקִישָׁה *scale* pl. קִשְׁקִישִׁים and קִשְׁקִישוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעָה.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹה for חוֹה, § 57. 2 (5), *thorn*, has its plural חוֹהִים or חוֹהִים; יוֹם (יוֹם) *day*, pl. יָמִים (יָמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דּוֹר for דּוֹר or דּוֹר, § 186. 2. c, *pot*, pl. דּוֹרִים or דּוֹרִים, § 208. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֵאָה *measure* becomes in the dual סֵאָהִים for סֵאָהִים and מֵאָה *one hundred*, du. מֵאָהִים for מֵאָהִים; מְלָאכָה (מְלָאכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכוֹת, whence the construct is מְלָאכוֹת.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} or \check{i} , and from \bar{o} or \bar{u} to \check{o} or \check{u} , § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תַּמָּה *perfect* fem. תַּמָּה, יָם *sea* pl. יָמִים; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָה, du. אָהִים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.

הַלֹּחַ, or receiving Daghdesh-forte conservative in order to preserve the short vowel, אֲגָם *pool* pl. אֲגָמִים; so אוֹיֵן *wheel*, הָרֵם *myrtle*, מֵזֻט *few*, חֲתָחָה *frightful*, גִּרְקָרֶק *greenish*, מֵאֲוִי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחִים, or lengthened to Kamets, § 60. 4, שֵׁר *prince* pl. שָׁרִים fem. שָׁרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, פְּזֻזִים *helmets*, מִצָּרִים *straits* and הַדָּרָאִים *baskets*, לִלְאוֹת *loops*, which do not occur in the singular, but are commonly referred to הַדָּרִי, לוֹלֵי, § 194. b, ר being changed to א as in § 208. 3. d; also שֵׁר *breast*, which omits Daghdesh du. שָׁרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בָּזָה *prey* fem. בָּזָה, חָתָה *fear* fem. חָתָה, גָּתָה *wine-press* pl. גָּתָה, מָרָה *garment* pl. מָרָה and מָרִים, מָסָה *tribute*, סָבָה *basin*, מָסָה *morsel*, צָרָה *side*, גָּלְגָל *wheel*, סִלְסָפוֹת *baskets*, סִנְסָפִים *palm-branches*, מוֹרְגָה *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghdesh-forte, § 59. a, מוֹרְגִים. It is rejected from צִלְצֵל *cymbal* pl. צִלְצָלִים, זָרָה *sort* pl. זָרִים, זָרָה *berries*, probably from זָרָה and מָתִים *men*, from the obsolete singular, מָתָה. The plural of עָם *people* is עָמִים and in a very few instances with the doubled letter repeated, עָמָמִים; so חֶרֶם *mountain* pl. חָרִים and חָרָרִים Deut. 8 : 9. צֶלֶל *shadow* pl. צִלְצָלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְיָהוּ Judg. 5 : 15, Isa. 10 : 1, which implies the absolute form חֻקִּים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ע roots, אוֹלָם *porch* pl. אוֹלָמִים; so אֶתֶן *hire*, גָּמֵל *camel*, זָמַן *time*, מַחֲשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, רֶגֶן *green*, שָׁאֵן *quiet*, שׁוֹשָׁן *lily*, שֶׁפָּן *coney*, to which should perhaps be added עֶקְרֶב Deut. 8 : 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֶקְרֶב, § 65. The Niphal participle נִכְבָּר *honored* has in the plural both נִכְבָּרִים and נִכְבְּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghdesh-forte, in the plurals of אָח *brother* pl. אָחִים, חֹךְ *hook*, מִבְטָחָה *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ע roots, גִּבְעָן *peak* pl. גִּבְעָנִים, חֲרָטֵם *sacred scribe*, חֲרָצֵב *band*, לָאָם *nation*, עֵירָם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אֲדָמִים, אָיָם *terrible*, אָרָךְ *long*, etc.; אֲשַׁפְּחִיל *dunghill* takes the form אֲשַׁפְּחִילִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָטִים Prov. 24 : 31 *nettles* or *brambles* from חֲרָטָה, רֶאֱיוֹת Esth. 2 : 9 from רֶאֱיוֹי Kal pass. part of רָאָה.

e. אִישׁ (אִנִּישׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אֲנָשִׁים *women* are rare and poetic. אֲתָר *ploughshare* has either אֲתָרִים or אֲתָרִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which \bar{o} becomes \bar{o} or more rarely \bar{u} , \bar{e} becomes \bar{i} or more rarely \bar{e} ; \bar{e} may be restored to \bar{a} from which it has commonly arisen, §183, or like \bar{e} it may become \bar{i} or \bar{e} , עֲצָמָה (עֲצָם) *strength* fem. עֲצָמָה, חֵפְשׁ (חֵפֶשׁ) fem. חֵפְשָׁה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבְחָה.

a. Nouns having either of the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּטְנִים *pistachio-nuts*, הֶבְנִים *ebony*, צִאֲלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּטְנָה, the second with Gesenius from הֶבְנִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural פְּנָעִים pl. פְּנָעִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים pl. פְּלִגְשִׁים *concubine*, צַפְרִים *nail* pl. צַפְרִים.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of \bar{o} , not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרְצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֶפְרָה *sheaf*, עֶפְרָה *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְּשִׁים and קִדְּשִׁים, שֹׁרֶשׁ *root* pl. שֹׁרְשֵׁים, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֲלִים, אֹרֶה *stall* pl. אֹרְהוֹת, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת, נֹגַהּ *brightness* pl. נִגְהוֹת, § 184. a. Comp. פֶּסֶל (פִּסְלָה) *graven image* pl. פִּסְלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so גֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, קֶמֶץ *handfull*, רֶמֶח *spear*, רֶחֶם *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, מִוְלָה *iniquity* pl. מוֹלֹת. Gesenius regards מוֹתִים Prov. 11:7, Hos. 9:4, as the plural of מוֹתָן, while others derive it from מוֹתָן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶרֶב *ram* pl. אֶרְבִּים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלֹת, but not in חֵיל *strength* pl. חֲלָלִים, מַעְיָן *fountain* pl. מַעְיָנוֹת, עֶרֶב *ass-colt* pl. עֶרְבִים, חֹרֶשׁ *goat* pl. חֲרָשִׁים. The plural of נָיָא *valley* is נַאֲיוֹת by transposition from the regular form גִּיאוֹת which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בֵּיתָה *house* has as its plural בֵּתִים, whether this be explained as for בִּנְתִים from בָּנָה *to build* or for בִּתְתִים from בָּוֶה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִידָה *provision* fem. צִידָה, עֵינָה *eye* du. עֵינִים.

d. Monosyllables in י from לָה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלִּי (חֲלִי) *necklace* fem. הַלִּיָּה, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרִיִּים and אֲרִיָּה *kid* pl. גְּדִרִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, הַלִּי *necklace* pl. הַלִּיָּים, פְּחִי *simple* pl. פְּחִיָּים, פְּחִיָּים and פְּחִיָּים, פְּחִיָּים *gazelle* pl. צִבְּרִים, צִבְּרִים and צִבְּרִים; in like manner עֲפָאִים *branches*, לִבְאִים *lions* are referred to עֲפָי and לִבְי though these singulars do not occur; כֶּלִי (כֶּלִי) *utensil* does not receive Kamets in the plural כֶּלִּים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִּים, קֶרֶן (קֶרֶן) *horn* du. קֶרְנִים and קֶרְנִים, לֶחִי *cheek* du. לֶחִיָּים, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרֶכִּים, so מֶתְנִים, גִּעְלִים, צִהָרִים, עֶרְבִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפוֹת, מַעֲשֶׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפָה and

מַעֲשִׂים for מַעֲשִׂים. In a very few instances the radical י remains, e. g. עָטָה Cant. 1:7 from עָטָה (עָטָה) Isa. 25:6 from מִמָּחָה (מִמָּחָה) and is even strengthened by Daghesth-forte, § 207. 2, בּוֹכָה Lam. 1:16 from בּוֹכָה, פָּרָה and פָּרָה, § 196. b, fem. of פָּרָה Hos. 14:1, elsewhere הָרוּת, הָרוּת פֶּה *mouth, edge* pl. פִּים, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4, טָלָה (טָלָה) *young lamb* טָלָאִים (טָלָאִים), so that it is not necessary to assume a singular טָלָי which no where occurs, חֲלָכָה Ps. 10:8 חֲלָכָאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יָיִם, יָיוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִים and צִיִּים, חֲפָשִׁי *free* pl. חֲפָשִׁים, נָקִי *pure* pl. נָקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִיָּה *Ammonitess* pl. עֲמוֹנִיּוֹת, חֲתִיָּה *Hittitess* pl. חֲתִיּוֹת.

a. In עֲרָבִיאִים 2 Chron. 17:11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרָבִים; עֲרָבִיּוֹת *branches*, עֲרָבִיּוֹת *corners* and מִנְקִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from עֲרָבִיָּה, עֲרָבִיָּה and מִנְקִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי *kid* fem. גִּדָּה, לִבִּי *lion*, לִבָּהּ *lioness*, § 196. d, צִבִּי *gazelle* fem. צִבָּה (צִבָּה and צִבָּה are used as proper names), שָׁתִי *drinking* fem. שָׁתָה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִים, מַלְכוּת *kingdom* pl. מַלְכוּתִּים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִּים, אָחוּת *sister* pl. אָחוּתִּים and אָחוּתִּים for אָחוּתִּים, רַבּוֹת *myriad* pl. רַבּוֹתִּים and רַבּוֹתִּים, רַבּוֹתִּים and רַבּוֹתִּים; the dual רַבּוֹתִּים inserts the sign of the feminine.

a. תְּחִלּוֹת or תְּחִלּוֹת Jer. 37:16 *cells* is referred to the assumed singular תְּחִלָּה; נְשׂוֹת Isa. 3:16 K'thibh and נְשׂוֹת 1 Sam. 25:18 K'thibh are formed from נָשׂוּ abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִמְצָא *found* fem. נִמְצָאָה, פָּרָא *wild ass* pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, *גָּדוֹל* *great* fem. *גְּדוֹלָה* pl. *גְּדוֹלִים* f. pl. *גְּדוּלוֹת*, *דָּבָר* *word* pl. *דְּבָרִים*, *זִכְרוֹן* *memorial* pl. *זִכְרֹנוֹת*, *כָּנָף* *wing* du. *כַּנְפָּיִם*, *מְשִׁיבָה* *restoring* pl. *מְשִׁיבִים* fem. *מִצָּר* *distress* pl. *מִצָּרִים*, *לֵוִי* *Levite* pl. *לְוִיִּם*, except from nouns in ה in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, *יָפָה* *beautiful* fem. *יָפָה* pl. *יָפֹת*, *שָׂדֶה* *field* pl. *שָׂדֵה*, *קָשָׁה* *hard* pl. *קָשִׁים*, *מֵעָה* pl. *מַעֲוִים* and *מַעֲוֹת* *bowels*, *נָכָה* *smitten* pl. *נָכִים*. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. *חָרָשׁ* for *חָרֵשׁ*, § 187. 1, *workman* pl. *חָרָשִׁים*, so *פָּרָשׁ* *horseman*, *פָּרִיֵּחַ* *fugitive*, *סָרִיס* (const. *סָרִיסִים*) *eunuch*, *עָרִיץ* *terrible*, *פָּרִיץ* *violent*, *חָרִיץ* *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), *בָּחוּר* *young man* pl. *בָּחוּרִים*. Kamets is also retained in certain ע"צ and ל"ה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. *מָגֵן* *shield* pl. *מַגְנִים* and *מַגְנֹת*, *מִצְדָּה* *fortress* pl. *מִצְדֹּת*, *דָּלִית* *branch* pl. *דָּלִיֹּת*, *זֵית* *corner* pl. *זֵיתֹת*. Other instances of its retention are rare and exceptional, *בָּגוּד* *treacherous* fem. *בָּגוּדָה*, *שָׁבִיעַ* (const. *שָׁבִיעַ*) *week* pl. *שָׁבָעִים* and *שָׁבָעוֹת* but du. *שָׁבָעִים*, *שָׁלִישׁ* *warrior* pl. *שָׁלִישִׁים*.

b. When Kamets following a doubled letter is rejected, and Dagghesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, *חֲזִיוֹן* *vision* pl. *חֲזִיוֹנוֹת*, *עֲשָׂרֹן* *a tenth* pl. *עֲשָׂרִים*, but *זִכְרוֹן* *memorial* pl. *זִכְרֹנוֹת*.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagghesh-forte, *חָרָשׁ* for *חָרֵשׁ*, § 187. 1. b, *deaf* pl. *חָרָשִׁים*, or if it is commonly represented by י, § 14. 3, *בִּילָה* or *אֶתָן* or *אֶתָן*, § 186, *hammer* pl. *בִּילָפוֹת*, or a radical י quiesces in it, *אֶתָן* or *אֶתָן* (from *אֶתָן*, § 189) *perennial* pl. *אֶתָנוֹת* or *אֶתָנוֹת*, *הֵיכָל* *temple* pl. *הֵיכָלִים* and *הֵיכָלוֹת*, *מִישָׁרִים* and *מִישָׁרִים* *rectitude*, *זִידוֹנִים* (from *זִיד* or *זִיד*) *proud*. Other cases are rare and exceptional, e. g. *אֶמְלָלִים* Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: *אֲשְׁדּוּדִית* *Ashdoditess* pl. *אֲשְׁדּוּדִיתִים* Neh. 13:23 K'ri (K'thibh *אֲשְׁדּוּדִיתִים*), *עֲמוֹנִית* *Ammonitess* pl. *עֲמוֹנִיתִים* id. (K'thibh *עֲמוֹנִיתִים*, 1 Kin. 11:1 *עֲמוֹנִיתִים*).

Sidonian f. pl. צִדְוֹנִיָּה where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b*, אֲשַׁכֵּל cluster pl. אֲשַׁכְלוֹת Cant. 7:8. מֶרֶכֶב chariot fem. מֶרֶכְבָּה pl. מֶרֶכְבוֹת, מֶרְחָק distance pl. מֶרְחָקִים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a*, זֶלְעָפָה fury pl. זֶלְעָפוֹת, מִזְלָג fork pl. מִזְלָגוֹת, § 190. *a*, צִפְחָה dish pl. צִפְחוֹת by the resolution of Daghesheforte for צִפְחוֹת, § 59. *a*; אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרוֹת as if from אֲחֵר, אֲחֵלָה coal has pl. אֲחֵלִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכֶּךְ, and by § 208. 3. its plural is מַלְכוֹת; אֵפוֹד epistle becomes אֵפֹד, and by § 207. 1. its plural is אֵפוֹדוֹת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d*. and *e*. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, § 202. Thus שָׁנָה (שְׁנָה) year, by § 210, becomes in the dual שְׁנָתָם, דֶּלֶת door, by § 208. 4, du. דְּלָתַיִם, נְחֹשֶׁת brass du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אַמָּה (for אַמְהָה) maid-servant pl.

אֲמָלוֹת, מִנִּיחַ (for מִנִּיחַ from מִנִּיחַ) *portion* pl. מִנִּיּוֹת and מִנִּיאוֹת, comp. § 208. 3. d, קָצָה (for קָצָה from קָצָה) pl. קָצוֹת; in like manner בְּנֵי־לֵוִי *colleagues* is referred to the assumed singular בֶּן־לֵוִי. פֶּהָה (פֶּהָה) *governor* has in the plural both פְּהָוִים (const. פֶּהָוִים) and פְּהָוִים.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּרָה or נִסְמָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (מוֹכָרָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ן , the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְמִלְכָּה *kingdom* const. מְמִלְכָּה instead of מְמִלְכָּה, §61. 1. b, מְמִשְׁלָּה *dominion* const. מְמִשְׁלָּה, מְמַלְאָכָה *work* const. מְמַלְאָכָה, מְמַרְבֵּה *chariot* const. מְמַרְבֵּה, מְמַרְבֵּה *crown* const. מְמַרְבֵּה, מְמַרְבֵּה *flame* const. מְמַרְבֵּה, מְמַרְבֵּה *ten* const. מְמַרְבֵּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְמַרְבֵּה *family* const. מְמַרְבֵּה, מְמַרְבֵּה *four* const. מְמַרְבֵּה; so מְמַרְבֵּה *fig-cake* const. מְמַרְבֵּה; מְמַרְבֵּה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְמַרְבֵּה. On the other hand, מְמַרְבֵּה *bottle* has in the construct מְמַרְבֵּה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְמַרְבֵּה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. קַרְנִים, *horns* const. קַרְנֵי; וְ of the feminine plural suffers no change קָלוֹת *voices* const. קָלוֹת.

a. The compression of \bar{i} to \bar{e} regularly takes place upon its being followed by concurrent consonants, §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּימִן *houses* joined to הֶעָבֶר *hevn stone* would become בָּתֵּימִן הֶעָבֶר, and by the dropping of the nasal, according to §55. 2. b, בָּתֵּימִן הֶעָבֶר *houses of hevn stone*. Comp. §199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal \bar{e} , §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּמֹת (the accent invariably thrown back by §35.1), commonly in the K'thibh בְּמֹת const. of בָּמֹת *high-places*, מִרְאשֵׁי 1 Sam. 26:12; this takes place regularly before suffixes, §220.2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh : so is Tsere when preceded by Kamets ; other vowels remain without change, *לֵד* *hand* const. *לֵד*, *מוֹשֵׁב* *seat* const. *מוֹשֵׁב*, *צִנְאָר* *neck* const. *צִנְאָר* *old* const. *זָקֵן*, *לֵב* *heart* const. *לֵב*, *גִּבּוֹר* *mighty man* const. *גִּבּוֹר*.

a. Kamets remains in the construct of אולם porch, כתב writing, מתן gift, עב cloud (once const. עב Ex. 19:9), פתום decree and ים sea, e. g. ים-המלח sea of salt, except in the phrase ים סוף sea of weed, i. e. Red Sea; חלב milk becomes חלב, and לבן white לבן Gen. 49:12 in the construct.

b. Tsere remains in חַמֵּשׁ *five* const. חֵמֶשׁ, מִירֵן *mire* const. מִירֶן, רִפְחָה *breathing* const. רִפְחָה, עָקֵב *heel* const. עָקֶב, in the מִן derivative מִן־שָׁלֵל *shield* const. מִן־שָׁלֵל and in אֶבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֶבֶל *mourning* const. אֶבֶל, אֶת *time* const. אֶת, עַתָּה and עַתָּה, שֵׁם *name* const. שֵׁם, שֵׁם־שֵׁם and שֵׁם־שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct בֶּן־, בֶּן־ or בֶּן־. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: קֶן *nest* const. קֶן, מֶלֶךְ *rod* const. מֶלֶךְ and מֶלֶךְ, אֶבֶר Deut. 32:28 *perishing* const. of אֶבֶר, the Kal participles of Lamedh guttural verbs, §126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, §190. a, מִצְטָר *tithe* const. מִצְטָר, מִצְטָר *mourning* const. מִצְטָר, מִצְטָר *key* const. מִצְטָר, מִצְטָר and מִצְטָר, מִצְטָר *lair* const. מִצְטָר, מִצְטָר *clamour* const. מִצְטָר, מִצְטָר *matrix* const. מִצְטָר, מִצְטָר *corruption* const. מִצְטָר, מִצְטָר *altar* const. מִצְטָר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ע roots, חֹף *statute* const. חֹף and חֹף־, rarely in other words גֹּדֶל־ Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גֹּדֶל), קִנְיָן־ Job 17:10, Prov. 22:11, קִנְיָן־ Ex. 30:23, שֶׁלֶשׁ־ Ex. 21:11; this becomes Pattahh before the guttural in גֹּבֵה־ for גֹּבֵה־ construct of גֹּבֵה־ *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40:12 *he comprehended* pret. of כָּל.

d. The termination יִ becomes יִ in the construct, §57. 2 (5), יִ *enough* const. יִ, יִ *life* const. יִ.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17:4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִה 2 Sam. 15:37, 1 Kin. 4:5, or רֵעִה 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, §218, or the monosyllables may be abridged from ל"ה roots, §185. 2. c.

2. In a simple final syllable ה־ is changed to ה־, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, §168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. §205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, אָזָא *host* const. אָזָא.

§216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדִים *hands* const. יָדִי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesth-forte, חָרֵשׁ (for חָרֵשׁ) *workman* const. חָרֵשׁ, פָּרֵשׁ (פָּרֵשׁ) *horseman* const. פָּרֵשׁ, פָּרִיכָה (פָּרִיכָה) *vail* const. פָּרִיכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots, עָרִים (from עָרַר) *cities* const. עָרִי, בָּאִים (from בָּוֵא) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מִסְכָּה (from סָכָה) *covering* const. מִסְכָּה, מִגֶּן (from גָּנָן) *shield* const. מִגֶּן, מְצוּדָה (from צָוָה) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הִגְוֶה *meditation* const. הִגְוֶה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"ה and ל"ה roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִי, גְּדִיִּים (from גָּדַי) *kids* const. גְּדִיִּי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, §60. 3. c, אָלָה *curse*, מַעְרָה *cave*, הַעֲלָה *conduit*, and the plurals, הוֹדָאִי, חֲרָשֵׁי, מִכְרֵי, מִשְׁעֵי, מוֹרְשֵׁי, מוֹצָאִי, צִאֲצָאִי, קִרְבָּנֵי, חֲרָשֵׁי, חוֹשְׁבֵי, מִקְרָאִי, מַעְבְּדֵי, מַעְבָּדֵי, Ezek. 27:9, Eccles. 9:1.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֲבוֹס *crib* const. אֲבוֹס, so אֲזוּר *girdle*, אֲטוּן *thread*, נָכַר *foreign land* const. נָכַר, אֲבֵלָה *loss* const. אֲבֵלָה, so אֲפֵלָה Isa. 58:10 *darkness*, בְּרִיכָה *pool*, גְּנֵבָה Ex. 22:2 *theft*, מַגֵּפָה *plague*, מַהֲפֵכָה *overthrow*, מִכְבָּה Gen. 49:5 *sword*, מִסְכָּה *molten-image*, מִרְרָה Job 16:13 *gall*, עֲרֵמָה *heap*, צֵאָה *excrement*, תֵּאֲנָה *fig-tree*, תְּרֵדָה *deep sleep*, and the plurals אֲבֵלֵי *mourning* from אֲבָלִים (אֲבָל), so חַפְצֵי *desiring*, יֹשְׁנֵי *sleeping*, שְׂמֵחֵי and שְׂמֵחֵי *rejoicing*, שִׁכְחֵי *forgetting*, זְאֵבֵי *wolves* from זֵאֵבִים (זֵאֵב); יָגִיעִי *weary* becomes יָגִיעִי in the construct, and פְּלִטִים *escaped* פְּלִטֵי.

c. Hholem is rejected from the syllable before the accent in אֲרָמְנוֹת const. pl. of אֲרָמֹן *palace*, אֲשְׁפָלוֹת and אֲשְׁפָלָה const. pl. of אֲשָׁפַל *cluster*, הָאוֹמֵי Cant. 4:5 and הָאֲמֵי Cant. 7:4 *twins*, בָּמֹת from בָּמוֹת *high-places*, see §214. 2. b; it is changed to ū in מִטְמֵי from מִטְמִינִים *treasures*, comp. §88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, הוֹף *midst* const. הוֹף, קִשּׁוֹת *cups* const. קִשּׁוֹת, בֵּית *house* const. בֵּית, עֵינֹת *fountains* const. עֵינֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּאִיֹת, §208. 3. c, const. גֵּאִיֹת Ezek. 35:8. Exceptions are rare, עָוֹל (according to Kimchi) Ezek. 28:18 *iniquity*, מְדִינֵי Prov. 19:13 *contentions*, צֵוָה *neck* const. צֵוָה and צֵוָה.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, §61. 1. b, גֵּדֵר *wall* const. גֵּדֵר, גֵּזֵל *robbery* const.

גֹּזֶל *thigh* const. גֶּזֶל, כָּבֵד *heavy* const. כָּבֵד and כְּבֹד, כֹּתֵף *shoulder* const. כֹּתֵף, עָשָׁן *smoke* const. עָשָׁן and עֲשָׁן, צֶלַע *side* const. צֶלַע and צִלְע; אָרָה *long* is only found in the construct, the corresponding absolute was probably אֶרֶה; כִּוֹבֵס *helmet* simply shifts its accent in the construct, כּוֹבֵס. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form קַטֵּל *chamber* const. חֲדָר, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע, נֹטֵעַ *plant* const. נֹטֵעַ, טֶמֶר *fœtus* const. טֶמֶר, שֶׁבַע *seven* const. שֶׁבַע, תֵּשַׁע *nine* const. תֵּשַׁע; in like manner הָבֵל *vanity* const. הָבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצִל for צִלְצִל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, צְדָקָה *righteousness* const. צְדָקָתִי, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מַלְכִּים from מֶלֶךְ (מֶלֶךְ) *kings* const. מַלְכִּי, שִׁבְטִים *tribes* const. שִׁבְטִי, גִּרְנוֹת (גִּרְן) *threshing-floors* const. גִּרְנוֹת, חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹת, דְּלָתִים *doors* const. דְּלָתִי, yet not invariably שַׁעֲלִים (שַׁעַל) *handfuls* const. שַׁעֲלִי, שֶׁקֶת *trough* (pl. שֶׁקֶתוֹת) const. שֶׁקֶתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghes-lene, thus, דְּלָתוֹת, מַלְכִּי, רִגְלִי, דְּלָתוֹת, חֲרָפוֹת, מַלְכִּי, רִגְלִי, not דְּלָתוֹת, חֲרָפוֹת, מַלְכִּי, רִגְלִי, § 22. a. 3. Exceptions are infrequent, as אֲשֶׁתִּי Deut. 3:17, חֲסִדִּי Lam. 3:22 but חֲסִדִּי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טְרִפִּי Ezek. 17:9, בִּסְפִי Gen. 42:25, 35, נִסְפִי Lev. 23:18, רִשְׁפִּי Cant. 8:6 but רִשְׁפִּי Ps. 76:4. In a few instances Daghes-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲלָלִי Isa. 57:6, עֲנִיִּי Lev. 25:5, עֲנִיִּי Isa. 58:3, עֲנִיִּי Gen. 49:17, עֲנִיִּי Ps. 89:52, עֲנִיִּי Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שֶׁקֶתוֹת Gen. 30:38. The presence or absence of Daghes-lene in the dual construct depends upon the form of the absolute, thus שִׁפְתֵּי from שִׁפְתִּים *lips* but בְּרָכִי from בְּרָכִים *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי, מַעֲרָבוֹת but מַחֲשָׁבוֹת. In the opinion of Ewald מַקְדָּשִׁי Ezek. 7:24 is for מַקְדָּשִׁי from מַקְדָּשִׁים, and מַקְצֵעַת Ex. 26:23, 36:28 for מַקְצֵעַת; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִרְכָּבָה chariot const. מִרְכַּבָּה. The changes in לַהֲבָה flame const. לַהֲבָה pl. לַהֲבוֹת const. לַהֲבוֹת, גַּחְלִים coals const. גַּחְלִי are due to the influence of the proximate vowels, §63. 1; those in חֲזִיוֹן vision const. חֲזִיוֹן כִּסְאוֹת const. כִּסְאוֹת are consequent upon the dropping of Daghesht-forde, §61. 5; that in אֶהְיֶה (from אֶהְיֶה) tents const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

Sg. Abs.	Const.	Pl. Abs.	Const.
מֶלֶךְ master	מֶלֶךְ	מְלָכִים	מְלָכִי
זִכְרוֹן memorial	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנִי
מַלְיָץ interpreter	מַלְיָץ	מַלְיָצִים	מַלְיָצִי
Masc. גָּדוֹל great	Fem. גְּדוּלָּה	Masc. גְּדוּלִּים	Fem. גְּדוּלוֹת
קָטוֹל Kal. pass. part.	קָטוֹלָה	קָטוּלִים	קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

Sing. Abs.	Const.	Pl. Abs.	Const.
עֵץ tree.	עֵץ	עֵצִים	עֵצִי

b. Polysyllables having pretonic Kamets in the penult.

Sing. Abs.	Const.	Pl. Abs.	Const.
כָּבֵד heavy	כָּבֵד or כָּבֵד	כְּבִדִּים	כְּבִדִּי
Masc. יָבֵשׁ dry	Fem. יְבֻשָּׁה	Masc. יְבֻשִׁים	Fem. יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

Sing. Abs.	Const.	Pl. Abs.	Const.
שׁוֹפֵט judge.	שׁוֹפֵט	שֹׁפְטִים	שֹׁפְטִי
Masc. קָטַל Kal. Act. part.	Fem. קָטְלָה or קָטְלָת	Masc. קָטְלוֹם	Fem. קָטְלוֹת
מִקְטָל Piel part.	מִקְטָלָה or מִקְטָלָת	מִקְטָלִים	מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING.	Abs.		Const.		PL.	Abs.		Const.
	דָּג	fish	דָּג		דָּגִים		דָּגִי	
	מִקְדָּשׁ	sanctuary	מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי	
	דָּבָר	word	דָּבָר		דְּבָרִים		דְּבָרִי	
	עָנָן	cloud	עָנָן		עֲנָנִים		עֲנָנִי	
	לֵבָב	heart	לֵבָב		לִבָּבִים		לִבָּבִי	
Masc.	חָכָם	wise	Fem. חֲכָמָה		Masc. חֲכָמִים		Fem. חֲכָמוֹת	
	נִקְטָל	Niph. part.	נִקְטָלָה or נִקְטְלָת		נִקְטָלִים		נִקְטָלוֹת	

iv. With final ה.

SING.	Abs.		Const.		PL.	Abs.		Const.
	מֵרָאָה	appearance	מֵרָאָה		מֵרָאִים		מֵרָאִי	
	קָנָה	reed	קָנָה		קָנִים		קָנִי	
Masc.	יָפָה	fair	Fem. יָפָה		Masc. יָפִים		Fem. יָפוֹת	

v. Segholates.

SING.	Abs.		Const.		PL.	Abs.		Const.
	מֶלֶךְ	king	מֶלֶךְ		מְלָכִים		מְלָכִי	
	סֹתֵר	covert	סֹתֵר		סֹתָרִים		סֹתָרִי	
	עֲצָם	strength	עֲצָם		עֲצָמִים		עֲצָמִי	
	בָּעַל	lord	בָּעַל		בְּעָלִים		בְּעָלִי	
	מָוֶת	death	מָוֶת		מוֹתָיִם		מוֹתָי	
	עֵיִן	eye	עֵיִן	DUAL	עֵינִים		עֵינִי	
	רֶגֶל	foot	רֶגֶל		רַגְלִים		רַגְלִי	
	אָזֶן	ear	אָזֶן		אָזְנִים		אָזְנִי	

II. Nouns which double their final consonant.

SING.	Abs.		Const.		PL.	Abs.		Const.
	גַּמֵּל	camel	גַּמֵּל		גַּמְלִים		גַּמְלִי	
	בֵּן	garden	בֵּן		בָּנִים		בָּנִי	
	חֹק	statute	חֹק		חֻקִּים		חֻקִּי	
	שֵׁן	tooth	שֵׁן	DUAL	שֵׁנִים		שֵׁנִי	
	עִבְרִי	Hebrew	עִבְרִי	PL.	עִבְרִיִּים or עִבְרִים		עִבְרִי	

Masc.	קָטָן small	Fem.	קַטְנָה	PL. Masc.	קַטְנִים	Fem.	קַטְנוֹת
	עֶמֶק deep		עִמְקָה		עִמְקִים		עִמְקוֹת
	טָרֵף fresh		טְרִיף		טְרִיפִים		טְרִיפוֹת

III. Other nouns suffer no change.

SING.	Abs.	מִלְבוּשׁ garment	Const.	מִלְבוּשׁ	PL. Abs.	מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
	Masc.	טוֹב good		טוֹבָה	Fem.	טוֹבִים	Masc.	טוֹבוֹת
		מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילָת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING.	Abs.	דָּגָה fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
		נִקְמָה vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
		עֲצָה counsel		עֲצָה		עֲצוֹת		עֲצוֹת
		שִׁפָּה lip		שִׁפָּה	DUAL.	שִׁפְתַּיִם		שִׁפְתֵּי

ii. From Segholates.

SING.	Abs.	מַלְכָּה queen	Const.	מַלְכָּה	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
		סִתְרָה covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
		עֲצָמָה strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING.	Abs.	גִּנָּה garden	Const.	גִּנָּה	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
		יְשׁוּעָה salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING.	Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
		יוֹנְקָה sucker		יוֹנְקָה		יוֹנְקוֹת		יוֹנְקוֹת
		גִּלְגָּלֶת skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
		עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
		מַלְכוּת kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

PARAGOGIC VOWELS.

§ 218. The termination י or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנָי, מְלָאֲכֵי Isa. 1:21 for מְלָאֲכֵי, רִבְתִּי Lam. 1:1 for רִבְתִּי, מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּילֵי, חִתֹּי Gen. 1:24 for חִיתֵּי. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי-צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, לְנֶגְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גִּרְנָה from גִּרָן, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלֵיל *profane* in the peculiar phrase הָלֵילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים לְיָמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in פִּתְּנָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פִּתְּנָה a is changed to e before this ending, § 63. 1, in הָדְנָה Ezek. 25:13, נָבָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to הַ, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלְכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כֶּם, כֶּן of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and הַ of the second fem. singular by Tsere, and הַ, הָ, ם, ן of the third person by Kamets; הַ is invariably contracted to ם, rarely written ה, § 62. 1, and הַ to הָ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָיָא her days Nah. 2: 9.

b. First person: נִי is in a few instances preceded by Kamets, מִדְּבָרָי Ruth 3: 2, קִרְיָנִי Job 22: 20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, יָדְכָּה Ex. 13: 16, בְּשִׁמְכָּה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, עֲבָדְהָ Gen. 33: 5, בִּפְעֻלָּהּ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הִנֵּה Ps. 53: 6. In the feminine the connecting vowel e is rarely written י, שְׁלֹשִׁיָּהּ Ezek. 5: 12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רֵעִיָּהּ Jer. 11: 15, בְּחוֹבֵיָּהּ Ps. 116: 19, נִשְׁרִיָּהּ 2 Kin. 4: 7 K'thibh, where the K'ri has נִשְׁרִיָּהּ. Sometimes the distinction of gender is neglected in the plural and כֶּם is used in place of the feminine כֶּן, אֲזֻנְכֶם Gen. 31: 9, בְּנֵהֶרְכֶם Jer. 9: 19; ה is sometimes added to the feminine suffix as to the full pronoun, זְמַתְכֶּנָּה Ezek. 23: 49.

Third person. The connecting vowel before הו and ה is occasionally *e*. למינהו Gen. 1:12, פילגשהו Judg. 9:24, מטהו Nah. 1:13, אורהו Job 25:3, so רעהו from רע and מרעהו from מרע and frequently with nouns in ה, קצהו, מנהו, שדה from שדה, מראה from מראה, מראהו, מראהו; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מובחתיים 2 Chron. 34:5 K'thibh, where the K'ri has מובחתיים; it is once found in the fem. plural קרבנה Gen. 41:21. The form ה in the masc. sing. is commonly reckoned an archaism, אנה Gen. 12:8, שירה Ps. 42:9, בלה Jer. 2:21, so several times in the K'thibh עירה, סוטה Gen. 49:11, הביאתה Ex. 22:4, כסואתה Ex. 22:26, נסכה Lev. 23:13, שלשה 2 Kin. 9:25, תבואתה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שצרה Lev. 13:4, חצאה Num. 15:28, or by a Masoretic note in the margin, אנה Isa. 23:17, 18 for אנה; once א is substituted for ה, בלא Ezek. 36:5. The longer forms of the plural suffixes הם, הן are rarely affixed to nouns in the singular, לבדהו Gen. 21:28, מלכהו Ezek. 13:17, שביתהו Ezek. 16:53, or with the connecting vowel Kamets, בלהם 2 Sam. 23:6, or with ה appended, בלהה 1 Kin. 7:37, תבנהו Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לבנהו Gen. 21:29, בלהה Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הם being used for the feminine, בלאם Cant. 4:2, 6:6 for בלאן, ידיהם Job 1:14 for ידיהן.

c. The nouns אב father, אח brother, פה mouth take the ending י before suffixes, as they do likewise in the construct state, אביו, אחיו, פיו; י of the first person coalesces with this vowel, אחי, אחי, אחי and הו of the third person, commonly becomes ו §62. 2, אחיו, אחיו, אחיו more frequent than אחיהו, אחיהו, פיהו. In גוף Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, §214. 2. *b.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יה, and with הו the third masculine יו, §62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תחנתה 2 Kin. 6:8 for תחנתיה, ערתי Ps. 132:12 for ערתי, מבתי Deut. 28:59 for מבתי, מבתי Ezek.

16:52 for אֶחָיוֹתָיָהּ, אֶבְרָתָם and אֶבְרָתָהּ, אֶחָתָם Ps. 74:4, חֲרָבוֹתָם, חֲשָׁאוֹתָם, מִזְבְּחָתָם, מִצְבָּתָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמִשָּׁתָיו Lev. 5:24, תְּהַלְלֶיהָ Ps. 9:15, שְׁנֵאֲתֶיהָ Ezek. 35:11, גְּצַתֶּיהָ Isa. 47:13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דְּרָכָה Ex. 33:13 for דְּרָכֶיהָ, יְדִיכֶם Ps. 134:2 for יְדִיכֶם, מִירוֹ Ex. 32:19 K'thibh (K'ri מִיִּדְּיָהּ), עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri עֲבָדֶיהָ), גִּוְיָהֶם Gen. 10:5 for גִּוְיֵיהֶם, חֲלָבָהֶן Gen. 4:4 for חֲלָבֵיהֶן.

c. *Second person.* The vowel י remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מְלֹאכְכֶה Nah. 2:14. Sometimes, as in the full pronoun, י is appended to the fem. sing. suffix and ה to the plural, תְּחַלּוּאֲכֶרִי Ps. 103:3, תִּיָּכִי ver. 4, בְּסִתּוֹתֶיכֶנָּה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יֵהוּ occurs in גְּבוּרֵיהוּ Nah. 2:4 for גְּבוּרָיו, קִרְיָהוּ Hab. 3:10, עִלְיָהוּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* וְהִי which is found once תְּגִמּוּלֹהֶי Job Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲתִיָּקֶהָ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶמה Ezek. 40:16, גִּוְיֵיהֶמה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶמוֹ Deut. 32:37, זְבָחֵימוֹ ver. 38, פְּסִימוֹ Job 27:23, פְּנִימוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	ה	ה	ו	ה	ו	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָהּ	יָהּ	יָי	יָהּ	יָהּ	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבְּכֶם *heart*, לִבְבְּכֶם *your heart*, לִבְבֵּיהֶן *their hearts*; שִׁפָּה *lip* du. שִׁפְתֵּיהֶם pl. שִׁפְתֵּיהֶם *their lips*.

a. דָּם *blood* becomes דָּמְכֶם and יָד *hand* יָדְכֶם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending **ת** becomes **ת**, in consequence of the change from a mixed to a simple syllable, § 59, **שִׁפָּה** *lip*, **שִׁפְתּוֹ** *his lip*, **שִׁפְתָּם** *their lip*, **שִׁפְתֹּתֶיהָ** *thy lips*, **שִׁפְתֹּתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **מִמְשָׁלָה** const. **מִמְשָׁלָה** suf. **מִמְשָׁלָהּ**. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, **בָּהוּ** from **בָּה**, **אָמְהוּ** from **אָמְה**; **מִבְּעֵתָהּ** 1 Sam. 16:15 from the fem. of **מִבְּעֵת**, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **נִבְלָתִי** Isa. 26:19 from **נִבְלָה** but **נִבְלָתָהּ**, **נִבְלָתוֹ**; **רַפְּתִי** Cant. 2:10 from **רַפָּה** const. **רַפָּה**; so **אֶלְתִּי**, **גִּדְרֹתִי**, **יִתְרֹתִי**, **שְׁבָעִיתִיכֶם** but const. **שְׁבָעָה**, comp. **מִצִּיָּהּ** const. **מִצִּי**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵבָב** *heart*, **לִבִּי** *my heart*, **לִבְּהָ** *thy heart*, **לִבֵּינוּ** *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before **ה**, **כֶּם**, **כֶּן**, e. g. **בְּנֵה**, **מִסְתַּחֲכֶם**, **מִסְתַּחֲכֶם**, or with a guttural to Pattahh, **אֶחָדְהָ**, **שְׁלֹחָהּ**, though with occasional exceptions, **אֶבְיָטָהּ** Isa. 22:21, **פִּסְאָהּ** 1 Sam. 21:3, **פִּסְאָהּ** from **פִּסְאָה**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **שָׁמוּ** from **שָׁם** plur. **שְׁמוֹת**, **בָּנוּ** from **בֵּן** plur. **בָּנִים** but **גִּירָהּ**, **רִעִי**, **רִעָהּ**.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **שִׁפְתָּי** *my lips*, **שִׁפְתָּינוּ** *our lips*, **אָזְנִי** *my ears*, **אָזְנֵינוּ** *our ears*; **קַרְנִים** and **קַרְנֵי** *horns*, **קַרְנִי** and **קַרְנֵי** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **ה**, § 208, **מֶלֶךְ** *king*, **מֶלְכִי** *my king*, **מֶלְכְּכֶם** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יֹנְקָה** *sucker*, **יֹנְקָתוֹ** *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעֵלּוּ and פָּעֵלּוּ from פָּעַל Hos. 13:14, with Daghesth-forte separative. קָבֵלּוּ Ezek. 26:9, קָטַלּוּ 1 Kin. 12:10, סָבֵלּוּ Isa. 9:3, סָבֵלּוּ Jer. 4:7; בָּגָד garment has בָּגָדִי, בָּגָדוֹ instead of בָּגָדִי, בָּגָדוֹ.

b. Middle Yodh and Vav mostly quiesce in \bar{e} and \bar{o} before suffixes, עֵינַי from עֵין eye, מוֹתִי from מוֹת death; but עֵירָה Gen. 49:11 from עֵר young ass, שִׁירָה Isa. 10:17 from שִׁיר thorn, עֵלְלוּ Ezek. 18:26, 33:13 from עָלָה iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשׁ from הָבֵשׁ, שָׁכַם from שָׁכַם, but פָּרֵשׁ from פָּרֵשׁ; פָּלָה from פָּלָה; פָּרָה, פָּרָה, פָּרָה, פָּרָה but פָּרָה from פָּרָה; שָׁבִי from שָׁבִי, but עֲנַפְכֶם from עֲנַפְכֶם Ezek. 36:8 is for עֲנַפְכֶם from עֲנַפְכֶם.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרֶיךָ not אֲשֵׁרֶיךָ, אֲשֵׁרֶיךָ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesth-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵזִי from עֵז (root עֵזֵז), בָּתְכֶם from בָּת (בָּתָה), אֶתְנַנְּהָ from אֶתְנַן (pl. אֶתְנַנִּים).

a. אֲשֵׁלַב lattice, בָּרְמֵל garden, מִשְׁלָב refuge, which do not occur in the plural, take Daghesth-forte before suffixes; שָׁבַת has in the plural שָׁבָתוֹת but before suffixes שָׁבָתוֹ, שָׁבָתְכֶם; בָּן (root בָּנָן) base has בָּנִי, בָּנֵי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesth, comp. §207. 2. a. הָרָרִי Jer. 17:3, הָרָרִי Ps. 30:8, הָרָרִים Gen. 14:6 from הָרָר; צָלָל Job 40:22 and צָלָל from צָל; שָׁלָה Ezek. 16:4 and שָׁלָה Cant. 7:3. Once Daghesth-forte is resolved by the insertion of נ, מִצְוֵינִיָּה Isa. 23:11 for מִצְוֵינִיָּה, §54. 3.

7. Nouns ending in הֵ drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵי field שָׂדֵה, שָׂדֵה, שָׂדֵה; מִקְנֵה cattle מִקְנֵה, מִקְנֵה.

a. The vowel e commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשִׂיהָ Isa. 22:11, מִפְּתִיחָה Hos. 2:16, נוֹשִׂיהֶם Isa. 42:5, שֶׁה sheep becomes שִׁי or שִׁיָּה.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules:

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
<i>Sing. 1 c. my</i>	לֵבָבִי	מֶלְכִי	מַלְכָּתִי	יָדִי
<i>2 m. thy</i>	לֵבְבְּךָ	מֶלְכְּךָ	מַלְכָּתְךָ	יָדְךָ
<i>2 f. thy</i>	לֵבְבְּךָ	מֶלְכְּךָ	מַלְכָּתְךָ	יָדְךָ
<i>3 m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכָּתוֹ	יָדוֹ
<i>3 f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכָּתָהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכָּתֵנוּ	יָדֵינוּ
<i>2 m. your</i>	לֵבְבְּכֶם	מֶלְכְּכֶם	מַלְכָּתְכֶם	יָדְכֶם
<i>2 f. your</i>	לֵבְבְּכֶן	מֶלְכְּכֶן	מַלְכָּתְכֶן	יָדְכֶן
<i>3 m. their</i>	לֵבָבָם	מֶלְכָּם	מַלְכָּתָם	יָדָם
<i>3 f. their</i>	לֵבָבָן	מֶלְכָן	מַלְכָּתָן	יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לֵבָבִים	מֶלְכִים	מַלְכוֹת	יָדַים
<i>Sing. 1 c. my</i>	לֵבָבִי	מֶלְכִי	מַלְכוֹתִי	יָדִי
<i>2 m. thy</i>	לֵבְבֶיךָ	מֶלְכֶיךָ	מַלְכוֹתֶיךָ	יָדֶיךָ
<i>2 f. thy</i>	לֵבְבֶיךָ	מֶלְכֶיךָ	מַלְכוֹתֶיךָ	יָדֶיךָ
<i>3 m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכוֹתָיו	יָדָיו
<i>3 f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכוֹתֶיהָ	יָדֶיהָ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכוֹתֵינוּ	יָדֵינוּ
<i>2 m. your</i>	לֵבְבֵיכֶם	מֶלְכֵיכֶם	מַלְכוֹתֵיכֶם	יָדֵיכֶם
<i>2 f. your</i>	לֵבְבֵיכֶן	מֶלְכֵיכֶן	מַלְכוֹתֵיכֶן	יָדֵיכֶן
<i>3 m. their</i>	לֵבְבֵיהֶם	מֶלְכֵיהֶם	מַלְכוֹתֵיהֶם	יָדֵיהֶם
<i>3 f. their</i>	לֵבְבֵיהֶן	מֶלְכֵיהֶן	מַלְכוֹתֵיהֶן	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשִׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָדָה, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once חָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַתַּיִם; for the Dagshesh in ת see § 22. *b*; this is once omitted after Dagshesh-forte, מִשְׁתַּיִר Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42 : 13, and once with a suffix in the form שִׁבְעָהָם 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרֵה אַחַת	
		עָשָׂר עֶשְׂתִּי	עֶשְׂרֵה עֶשְׂתִּי	
Twelve	{	עָשָׂר שְׁנַיִם	עֶשְׂרֵה שְׁנַיִם	
		עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלֹשָׁה	
Thirteen		עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבָּע	
Fourteen		עָשָׂר חֲמִשָּׁה	עֶשְׂרֵה חֲמִשָּׁה	
Fifteen		עָשָׂר שֵׁשׁ	עֶשְׂרֵה שֵׁשׁ	
Sixteen		עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבְעָה	
Seventeen		עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	
Eighteen		עָשָׂר תֵּשְׁעָה	עֶשְׂרֵה תֵּשְׁעָה	
Nineteen				

a. The origin of עֶשְׂתִּי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁלֹשָׁה *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמנים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרת Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, ששים ושלשים *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מאה *one hundred*, אלה *one thousand*, רבבה, רבו or רבוא *ten thousand*. These are duplicated by affixing the dual termination מאות *two hundred*, אלפים *two thousand*, רבותיים or שתי רבות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שש רבאות *sixty thousand*, אלה אלפים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שישי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in ית , occasionally in יה .

a. There are two examples of the orthography ראשון Josh. 21:10, Job 15:7, and one of רישון Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שלישית *one third*, רביעית *one fourth*, etc., and by the following additional terms, חצי *one half*, רבע and רבע *one quarter*, חמש *one fifth*, עשירון *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32:6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הַ הַדְרִיכָה) consists of ה with Pattahh followed by Daghash-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָל and that the Daghesht-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesht is conservative, § 24. 3; comp. the demonstrative particle הַא and הַא behold! In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמוֹדָר Gen. 10:26, אֶלְגָּבִישׁ hail, the equivalent of גָּבִישׁ, and possibly in אֶלְקָם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 25, הֵאָר, הֵחָר, הֵמָּר but הֵבֵרָה, הֵכֵתָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 20. 2. a, instead of a simple one, הָאֵל, הָהָר, הָעֵץ Gen. 15:11, הָרָשָׁע but הַחֹשֶׁךְ, הַהָיָא, הַעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6:19, הָהָרִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֵסֶפֶת Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים.

a. This change very rarely occurs before א, הָאֵמֶר Mic. 2:7. When ה is followed by Kamets-Hhatuph, Pattahh remains הָהָרִים.

b. The article does not usually affect the vowels of the word before which it stands; in הָרִים *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָעָרִים *earth* but הָאָרֶץ. The plurals of הָאֵל tent and הָקֹדֶשׁ holiness without the article are הָאֵלִים Gen. 25:27, הָקֹדֶשִׁים Ex. 29:37, but with the article הָאֵלִים (for הָאֵלִים) Judg. 8:11, הָקֹדֶשִׁים Ex. 26:33, § 208. 3 b

קָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הֶקָאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְׂאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֵךְ *shall we go?* הֵלֹא-הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוֹזֵב Gen. 34 : 31, הַלְמַעֲנָה Job 18 : 4, הַצִּירִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַיְדַעְתָּם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַלֵּךְ Gen. 17 : 17, הַבְּצַעְתָּהּ 18 : 21, Methegh, § 45. 2, הַמְשַׁל Judg. 9 : 2, הַתְּשִׁילָה Job 38 : 35, or compound Sh'va, § 16. 3. b, הַבְּרָכָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֵיטֵב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הָאֵלָהּ Ex. 2 : 7, הָאֲשֶׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵעֵת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הָאֵתָם Judg. 6 : 31, הָאֲפָרָתִי Judg. 12 : 5, הָאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הָאֲמֵר Ezek. 28 : 9, הֵהִירָהּ Joel 1 : 2, הֵהָלַם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן חוּץ for מִן חוֹץ, מֵאֶרֶץ, מִהָעוֹף, מֵעַם.

a. מִן is sometimes poetically lengthened to מִיִּי, and once has the form of a construct plural, מִיִּי Isa. 30 : 11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner :

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיִּי, מִיִּי, מִיִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִיִּיךָ, מִיִּיךָ
2 f.	בְּךָ	לְךָ	—	מִיִּיךָ
3 m.	בּוֹ	לוֹ	כְּמוֹהוּ	מִיִּי, מִיִּי, מִיִּי
3 f.	בָּהּ	לָהּ	כְּמוֹתָהּ	מִיִּי

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיִּינוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִיִּיכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיִּיכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	כְּמוֹתָם, כְּכָהֶם	מִיִּי, מִיִּי
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיִּי

a. The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, כְּמוֹ, כְּמוֹ, כְּמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that כְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיִּי = מִיִּי. Comp. a similar reduplication of a short word, מִיִּי or מִי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֶשֶׁךְ, וְהָאֶרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַיִּפְּנִים, וַיִּלְחָבְהוּ. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיִּהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּצְאֵהוּ, וַיִּחַלֵּהוּ. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְרָהוּ, וַיִּלְוֶהוּ, וַיִּרְעֶהוּ.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּזְרַח Gen. 2:12, וַיִּתְבַּקֶּשׁ Ezek. 26:21, וַיִּסְעֶדְהָ 1 Kin. 13:7, וַיִּצְעֲקֵהוּ Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיִּהְיוּ, וַיִּהְיוּ, וַיִּהְיוּ, 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּהְיֶה, וַיִּחְיֶה for וַיִּהְיֶה, וַיִּחְיֶה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, אֲדֹנָי, אֲדֹנָי, אֲדֹנָי the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when וַיִּהְיֶה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּצְעֲקֵהוּ Zech. 11:5 for וַיִּצְעֲקֵהוּ, וַיִּרְעֲמֵהוּ Jer. 25:36 for וַיִּרְעֲמֵהוּ.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵלֶּה, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוֹ *if*. The pronoun זֶה, of which probably שָׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אָמֶנּם and אָמֶנּם *truly* from אָמֶן *truth*, חֵנּם *gratuitously* from חֵן *grace*, יוֹמֶם *by day* from יוֹם *day*, רֵיקֶם *in vain* from רֵיק *empty*, פֶּתָאֶם *suddenly* from פֶּתַע *moment*, שְׁלֶשֶׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָדָּ *surely, only* from אֶבֶן.

(3.) By composition, as מִדִּיעַ *why?* from דִּיעַ *quid edoctus*, מִלְמַעְלָה *from above* from מִן, לְ, and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מֵאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמֵאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מֵהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כֵּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and יֵשׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָיָה. *First person* הָיָה and הָיָה; הָיָה, הָיָה, and הָיָה. *Second person* masc. הָיָה once הָיָה, fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עוֹד. *First person* עוֹד and עוֹד; once with plur. עוֹד Lam. 4 : 17 K'ri. *Second person* masc. עוֹד fem. עוֹד. *Third person* masc. עוֹד, fem. עוֹד.

3. אֵי, *Second person* אֵי. *Third person* אֵי, אֵי.

4. אֵי. *First person* אֵי. *Second person* masc. אֵי, fem. אֵי. *Third person* masc. אֵי and אֵי, fem. אֵי.

5. יָשָׁ. *Second person* יָשָׁ, יָשָׁ and יָשָׁ. *Third person* יָשָׁ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זֶלַת *except*, יֵצֵן *on account of*, מִלְּמַד or מִלְּמַד *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, מִלְּפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after*, מֵאַחֲרֵי and מֵאַחֲרֵי *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִלְּמַד *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלָּל and בְּעִבְרִי *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל-עֶבֶר *beyond*, לְ מֵעַבֵּר *from beyond*, לְעֵמֶת *in conjunction with*, לְמֵעַן and עַל-עֵקֶב *on account of*, כְּפִי, לְפִי and עַל-פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward prop. to meet*.

(4.) A preposition and an adverb, בְּלִעְדִּי and מִבְּלִעְדִּי *without from* בֶּל *not* עַד *unto*, לְ מֵהֶלָּא *beyond*, בְּבִלִּי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זִוְלָתִי, נִגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶךָ and בֵּינוֹתֶיךָ, בֵּינוֹתֶיךָ and בֵּינוֹתֶיךָ.

a. The plural form אַחֲרֵיהֶם occurs without suffixes more frequently than אַחֲרֵיהֶם; אֶצְלִי, עִמִּי, אֶל- also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתְּכִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתְּכֶם oftener than תַּחַתְּכֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּכִי, אֶתְּכֶם, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתְּכִי, אֵתְּכֶם, אֵתְּכֶם rarely אֵתְּכֶם, אֵתְּכֶם rarely אֵתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּכִי, אֵתְּכֶם.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או or, אף also, אם and כי if, אשר and כי that, because, כִּן lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי but, כי אף how much more prop. also that.

(2.) The conjunction כי or אשר with a preposition, as כַּאֲשֶׁר as, לְמַעַן אֲשֶׁר in order that, וְעַתָּה אֲשֶׁר and עַל אֲשֶׁר because, עַד כי until, כִּי תִּהְיֶה כי because.

(3.) An adverb with a preposition or conjunction, בְּטָרֵם before, לְכֵן or עַל־כֵּן therefore, לִיּוֹלִי unless from כי if לא not.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָה , הֵה , אָהֶה ah! oh! הָאָה aha! הוּי ho! woe! אוּי , אוּיָה , אֲבוּי , אֲלוּי woe! אֲלֵי alas! הֵס hush!

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הִבֵּה come! prop. give, לָבֵה come! prop. go, הִנֵּה behold! prop. a demonstrative adverb, הַלִּיזָה far be it! בִּי pray! from בָּעִי entreaty, נָא now! I pray thee!